

Volume VI.

Number 7.

THE COLLEGE FORUM.

SEPTEMBER, 1893.

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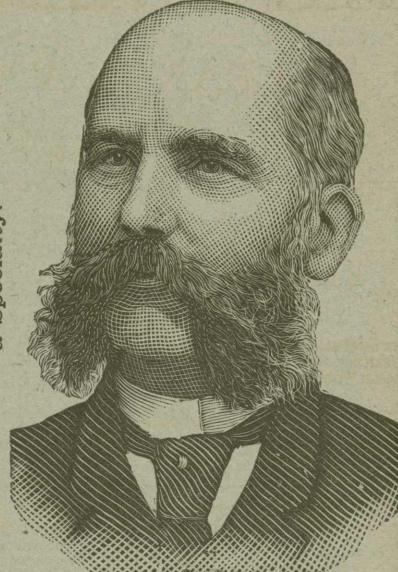
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THE COLLEGE FORUM.

LEBANON VALLEY COLLEGE.

VOL. VI. No. 7. ANNVILLE, PA., SEPTEMBER, 1893. WHOLE NO. 63.

EDITORS.

H. CLAY DEANER, A. M.,
Editor-in-Chief and Publisher.

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Philokosmian Society—OSCAR E. GOOD, '94.
Kalozetean Society—G. A. L. KINDT, '94.

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WILLIAM H. KREIDER, '94.

All communications or items of news should be sent to the Editor in Chief. Subscriptions should be sent to the Publishing Agent.

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For terms of advertising, address the Publisher.

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Editorial.

WELCOME to the new students.

ARRANGEMENTS have been made to have special Bible work under the direction of the Y. W. C. A., and Y. M. C. A.

THE lecture course for the winter promises to be one of unusual interest. The talent is not all secured, so the announcement can not be made till our next issue.

A CLASS in the Bible Normal Union has been organized. Since the organization of the work in the College, in 1887, fifty-eight ladies and gentlemen have completed the course.

WE have heard so many reasons given for the depression of business that it would cause a feeling of relief if some of the wise (?) Senators would attempt a solu-

tion, instead of thwarting the will of their constituents by their *braying*.

THE Lincoln monument, unveiled in Edinburgh, August 21, ult., in memory of Scottish-American soldiers, and subscribed for by American citizens, primarily through the instrumentality of Hon Wallace Bruce, is a fitting tribute of American liberality and fraternal good will.

RUSH and hurrah are no indications of greatness. The lazy man never succeeds. Because of the mere fact of his being lazy, there is no personal effort, and he always waits for something to turn up, instead of turning up something. To think that fits and starts, first this and then that, will make a scholar, a business man, or give eminence, one would do well to recall the story of the tortoise and the hare. Work, thought and persistency, will bring success, if success is ever to be yours.

THE three leading signs of the return to prosperity or rather public confidence, are that banks are discounting paper as formerly and gold is flowing into the treasury, that of reviving industry and improved financial condition throughout the country, and lastly that of travel.

When the panic was the greatest, trunk lines were almost deserted, and even trains which for years were run with profit had to be taken off. If the action of the House in passing the repeal of the silver purchase act, has done so much to restore public confidence and start the wheels of industry and to restore the trains that were withdrawn, what might we expect if the Senate would cease school boy "says" and vote?

THE opening of our Fall term this year was attended with a great deal of interest. The number of new students, notwithstanding the stringency of the times, being larger than usual. This is no doubt largely due to the fact that earnest canvassing was done during the past vacation. The President visited nearly all the camp meetings held in Eastern Pennsylvania, under the auspices of the United Brethren church and publicly talked on the subject of College work and education at six of these meetings. At some of them he was assisted by associate professors and graduates of the institution.

The devotional exercises held on Tuesday morning were conducted by President Bierman, who, after the singing of an appropriate hymn, read a part of the fifth chapter of the gospel by Matthew, and offered an earnest prayer, invoking God's blessing upon teacher, student, the work and the College.

This was followed by a brief address of welcome, advice and congratulation. Welcome to these halls of learning, to the elevating influences of college life and its associations and to the professors' instruction. Advice to lay aside all other interests and do the work of a student, to choose the best associate and labor to benefit him and be benefitted by him and above all to seek and to know God. Congratulation to the student, in being permitted to be a sharer of these privileges and to be honored with the enrollment of his name in the College register. The address was well received.

Since the opening, the work has been moving on pleasantly and new names are being enrolled weekly. The attendance of students for this term promises to be fully as good as last year.

IN a suggestive address recently delivered before the literary societies of one of our neighboring colleges, extracts of which are found on another page of the FORUM, Judge Gordon presents an aspect

of the use and value of the higher education of women, too often overlooked and indeed too much forgotten.

In regard to such an education, as he truthfully says, the assumption is that it is intended to fit women for those occupations and pursuits usually followed by men.

Many of these are practically closed to the entrance of any large number of women, and in the home life a woman is as a usual thing made to feel that her education and training has largely left her with desires, ambitions and aspirations which she cannot gratify.

Too many women awake to the fact that after having acquired the round of knowledge, presented in a liberal course, their education is without direct use. The learned judge, however, very forcibly points out the fact that nothing could be less true.

The social condition of men and women is what women choose to make it. A woman, particularly a young woman, can always command from men about her, the manner, the intellectual interest and attitude she chooses to demand. If she insists upon it, society will call for a higher intellectual life. What is true of the social contact of men and women, is also true of the whole framework of society. Educated women can transform it if they but address themselves to it. The cure for many of the evils of our day is in woman's own hands, and a young lady can put her education to no better use than to carry it fearlessly into society, and demand for it there a recognition of its worth according to the same criterion by which men recognize the same attainments among each other. A single educated woman began some years ago to agitate in due time, organized and secured effective legislation to give to the great city of New York its present street cleaning act. Our country is full of problems and reforms in sanitation, education, charity and multiplied other interests, which call loudly for

solution, and offer a field for usefulness and operation to the trained and educated women of to-day. We confidently believe that if our educated women will seriously set themselves to work, the many suggested, practical reforms in the judge's interesting address may be satisfactorily solved. The extensive experience in public affairs and on the bench renders Judge Gordon's address a valuable contribution to the discussion of this important problem—the higher education of women.

The Good of a College Education.

The young man who is trying to decide whether it is better for him to give four years of his early life to obtaining a college training will doubtless get a variety of opinions, from those he consults, on both sides of the question. Those who wish to discourage him will point to the great number of men who have achieved a larger or smaller degree of success in their different callings without having gone to college, while those who would bring him to an affirmative decision will dilate on the mental discipline and training he will get from a four years' course of study. But what will be of much more service to the young man is to have it demonstrated whether a college education will add to his chances of winning success in whatever career he may choose.

In deciding this important question some pertinent information was given in a recent article in the *FORUM* on "College men first among successful citizens." A Cyclopaedia of American Biography containing the biographies of 15,142 persons was made the basis of the test, on the ground that "the book is supposed to represent the most conspicuous 15,000 persons of American history." So the percentage of college-bred men among those who have been thought worthy of a place in this biography when compared with the percentage which the number of men who have gained the same distinction bears to all those who have not been to college will give a very fair showing of how much a college education helps a man in life. It was found that of the 15,142 persons mentioned in the biographical cyclopaedia 5326 are college bred, or a little over one-third. The number of people who have lived in this

country since its settlement by white men is placed at 100,200,000 and the number of college graduates at 200,000. It is evident then that of the 100,000,000 who have not been to college only 9816 have achieved distinction, while of the 200,000 who have been to college 5326 have become eminent.

Any schoolboy can work out that "sum." It simply proves that while among men not college-bred one person in 10,000 has a chance of achieving such success in his life's career as will entitle him to a place in a collection of biographies of eminent persons, one man in every forty among the college-bred has the same chance. So the relation which forty bears to 10,000 seems to measure the help a college education gives a man in winning success in life. This can be shown in another way. Business is supposed to be the calling in which success depends the least upon a college training. And yet of the successful business men mentioned in the biographical cyclopaedia 17 per cent. were college bred. There is no means of knowing the whole number of business men, but he would be a rash statistician who should claim that 17 per cent. of those not college-bred have achieved the same success.

A college education cannot supply what is lacking. It simply develops what is present. The basis, the groundwork, must be there, and a collegiate training can only help to draw it out. This is why so large a proportion of men without the discipline a college gives have been able to win success in life. They had the talent, and the discipline of practical life developed them. But their success came later and their usefulness was more restricted than it would have been if they had had the advantage of a thorough college training. Force is added to the argument in favor of a college education when the newness of the country is considered as well as the great amount of pioneer work that had to be done. Young men had to begin the practical duties of life early. The transit from the public school to the farm, the counting room, the lawyer's office, has been an indispensably brief one. In this view of the subject it is a matter for wonder that so large a percentage of eminent Americans were college-bred.

But as the country grows older and the demand for better equipped men becomes

stronger the percentage of men bred in college among those considered worthy of a place in a biographical cyclopaedia will rapidly increase. If such a work is compiled at the end of the next fifty years and it includes the men who have achieved distinction during that time it will probably be found that 80 per cent. of the clergymen, instead of 58 per cent., as now, are college bred, 70 per cent. of the lawyers instead of 50 per cent., 60 per cent. of statesmen instead of 33 per cent., 65 per cent. of authors instead of 37 per cent., and 70 per cent. of journalists instead of 30 per cent., as now, are college-bred. These facts may help a young man in doubt about deciding whether it is his duty to himself to take a college education.

Our New Teacher.

The *Annville Journal* speaks thus of the new addition to the Faculty of the College:

"We are pleased to state that the authorities of the College have added a new teacher to the Faculty to take the place of Miss Dittmar in the person of Miss Gertrude Albertson of Atlantic City, New Jersey.

"Miss Albertson comes with the highest testimonials for competency in her work. After graduating in a literary and musical course, in one of our Eastern schools, she took post-graduate work in Music, Art and Elocution under private tutors in the National Academy of Design, the Cooper Union Institute, and the Art Students' League in New York City.

"With these equipments and an experience of four years as instructor we bespeak for Miss Albertson a brilliant success here and congratulate our friends of the College upon their wisdom in selecting one so eminently fitted for the position."

Farewell Service.

Interesting Event in the U. B. Sabbath School.

In connection with the Sunday School session of the Second U. B. Sabbath School yesterday afternoon, a farewell service was held, in recognition of the departure of three of the young people of the Second U. B. Church, to enter upon a college course at Lebanon Valley College, Annville, Pa. These young people are Miss Carrie Klinedinst and Miss Mellie Fortenbaugh, who intends entering upon a course of music and voice culture; and Mr. Wil-

liam M. Beattie, who will complete a classical course preparatory to entering the ministry. These young people are worthy members of the above church. Miss Klinedinst and Mr. Beattie are members of the Sabbath school. These farewell services consisted of addresses interspersed with appropriate songs. The Superintendent, Mr. Daniel Lehn, spoke of the relation of these young people to the church and Sabbath school, and especially of the character of their service and faithfulness in attending the various services of the church. Miss Klinedinst and Mr. Beattie spoke of the benefits and blessings the Sabbath school is to them. The pastor, Rev. C. A. Burtner, spoke to the school and these young people with respect to the importance of the work they were about to enter upon and of the necessity of them being true to themselves and their Lord. After prayer by the pastor, invoking the divine blessings upon them and the school and the singing of "God be with you till we meet again," the services closed.

Miss Klinedinst led the Young People's meeting and read an excellent paper on "Why seek knowledge," and Mr. Beattie sang a solo. These young people left on the 10:52 train to-day, for college, with the benedictions and prayers of a host of friends to attend them.—*York Dispatch*.

Women and Colleges.

Those who inspect the statistical charts and the bound volume of historical and educational monograms contributed by the women of Massachusetts to the Chicago Fair will gain a new idea of what women have done for the cause of higher education. The facts contained will be a revelation to most people, who have only an inadequate idea of what women have accomplished in this way. One of the most extraordinary showings is the table containing a list of the sums of money given to Massachusetts colleges by women. It is as follows:—

Harvard University.....	\$1,201,503	98
Institute of Technology....	203,525	00
Williams College.....	132,071	59
Boston University.....	90,296	61
Amherst College.....	79,000	00
Smith College.....	411	00
Harvard Annex.....	100,000	00
Mt. Holyoke.....	94,520	00
Tufts College.....	155,750	00
*Wellesley College.....	271,000	00

*Combined gifts of Mr. and Mrs. Durant.

Here is a total of \$2,328,078.18, a munificent sum and larger by many thousands than the total gifts made to all the colleges in some of the oldest States. Harvard University received more than half of this amount, and yet that institution has only recently admitted young women to its courses, and even now does not give them the same advantages as young men. To President Eliot's request that women contribute \$500,000 to endow the woman's annex of Harvard University it might be pertinent to ask why it would not be right to use for this purpose a part of the \$1,200,000 given by women in past years to the funds of the university. The scholarships, the botanic garden, the divinity school, the library and the departments that have been enriched by this bounty of women show how well they can discriminate in their gifts.

This does not include all, however, that women have done for education in Massachusetts. Public libraries have received gifts amounting to \$681,196, and public and industrial schools have been given \$122,000. Another way in which education has been aided by women is by gifts to the free kindergartens, which have received \$344,579. Even this does not cover all the money women have given to aid others in getting an education, many being too modest to allow the amount of their gifts to be known, but it is enough to show how strong an interest women have taken in colleges and education. This interest is not of recent origin, either. As early as 1664 Bridget Wynds gave Harvard College £4, and in 1718 Mme. Hutchinson gave the same institution £10. These sums look small beside the recent bequests to Harvard of \$220,000 by Mrs. Elizabeth Fogg and \$160,925 by Mrs. Ellen Gurney. But it is the spirit and the ability and not the size of the donation that measures the value of the gift.

It is a long call from the earliest of these expressions of woman's interest in education to the present time, when colleges are opening their doors to female students and placing them on the same level with male students. All have not done this, but some have and the others will be compelled to follow. The results of College training for women have more than justified the efforts made, and swept away most of the prejudice that once existed against the higher intellectual train-

ing of women. The New York *Sun* not long ago gave the following illustration of what a college-bred woman can do. It said: "One college woman in New York, wife of a busy physician, does all her husband's reading for him, both of current literature and medical publications. With the trained intelligence peculiar to the thoroughly educated woman, she grasps the salient points of the articles and in a few words gives them to him at dinner or in the afternoon drive."

With such a proof of how a college-bred woman can enter into an intelligent partnership with her husband, and the proof given in the exhibit at Chicago of the liberality of women toward colleges, there will be a general agreement that the day has passed when the demand for equal facilities for the higher education of women can be brushed aside as unworthy of notice.—*The Press*.

Higher Education of Women.

Judge James G. Gordon, of Philadelphia, in a recent address on the "Higher Education of Women," used the following sensible words:

After pointing out that women were now receiving an education at many points equal to that of men, Judge Gordon showed that under existing conditions women thus educated found themselves shut out from the wider activities of life and shut in to its social and domestic life, in which are obstacles, the lingering results of centuries of prejudice and injustice, still dominate our laws and social customs. These operate in many instances to destroy the beneficial effect of education and are thus used as an argument against education itself. Judge Gordon fixed the main fault where it belongs—upon false and unjust discrimination made against women by existing social conditions, but he urged that the cure is in the hands of women because society is what women make it and continued:

"I know of no better use to which a young lady can put her education than to carry it fearlessly into society and demand for it there a recognition of its work according to the same criterion by which men recognize the same attainments among each other. I know the value of formal manners. I know how necessary they are to smooth the ways and preserve

the proprieties of social intercourse between the sexes. But formality does not require continual insincerity. Oh! how it will sweeten and purify and invigorate society when well-educated young women, self-reliant, sensible and high minded, demand that its tone shall be raised to their best capacity and not lowered to their supposed weaknesses.

TOO MUCH NONSENSE.

Why should men be permitted to leave off talking sense when they leave the company of men, and insist upon talking only nonsense or folly to women? It is the fault of the women if they do. If that is the sort of treatment she regards as adoration she is easily pleased. The men will be glad to continue in a line which makes so little demand upon their own resources. This much at least a woman can do: she can direct the course and tone and topics of conversation. I know it requires some courage to do this. It will not be without protest that men will surrender such a vantage ground, that serves at once as a point for attack and a covert for their own defects. The resistance, however, will not last long. A lady commands by her manner and rebuffs without bandying words. Having once recognized society on the basis that she shall be treated as a reasonable being and not a vapid popinjay, the woman of higher education has won the battle for her sex. She has carried the last redoubt of opposition. All outstanding questions as to the status of her sex will be determined in the first instance in the social circle. The laws will simply register the decrees of society.

Here is the field for the activity of young ladies who like those before me go into the world endowed with the high privileges and equipped with the advantages of higher education.

The exclusion of women from electoral privileges and official duties in the Republic has resulted in her withdrawal from active interest in or intelligent knowledge of politics. It is regarded as somewhat of a shame for a woman to be interested or informed upon such questions. I am sorry to say that in this respect her severest critics are her own sex. The woman of higher education should change all this. True, she cannot vote and cannot hold office, but theoretically she is said to be represented in both these functions through her influence upon her

father, husband, brother and male friends. Very well, be it so. Then let her be equipped by education for the exercise of this influence intelligently and wisely. Above all, let her exercise it by all means.

THINGS SHE OUGHT TO KNOW.

The woman of higher education should count the shame to be in not being interested in or informed about public affairs. How potential for good will be her influence if she but have the tact and courage to use her equipment of knowledge to its best advantage. Is not her competence as great, her honor as high and her patriotism as earnest as that of the frequenters of the bar-room and of the hordes of foreigners who never exercised a political privilege in their native land and who can neither read nor write, but who happen to have the distinction of being males? Who has greater stake in these subjects than woman? Public questions are not determined in this country at the ballot box, or in the Legislature, or in the Cabinets of executives. They are settled by public opinion, and these others but register its judgment. And who makes public opinion? Who has made it in the past and who can make it still more largely in the future? Woman. The greatest event in the political history of our land, the mightiest exhibition of moral sentiment this or any country has yet seen, is due in a large degree to the influence of woman operating upon public opinion. The War of the Rebellion and the emancipation of the slaves was the outgrowth of agitation carried on to a great extent by women. Read the names of any meeting of the early Abolitionists, and see the enormous preponderance of that sex. In its initial stages the Abolition movement was a woman's movement almost exclusively; and when laws, judicial decisions, the press, the pulpit, wealth and society were all on the side of slavery, those who brooked odium most bravely, and labored most persistently and intelligently against all these influences were a band of noble women supported by a few notable men. And let me say further that the women were almost exclusively such as had been infected with the virus of higher education.

WOMAN'S DUTY.

What they accomplished upon the question of slavery their sisters of to-day can accomplish upon other public questions.

It did not demean them, and it will not demean these. The question of the ballot will take care of itself and will be settled in due time, probably a little overdue. The duty of woman is to accept her present situation as it is, and by the intelligent and full discharge of her duty as a molder of public opinion to show her fitness for any other responsibility or right the public may impose or confer. It requires often as much courage to defy a social custom as the soldier displays in battle. There is inspiration, however, in the touch of elbows. Educated young women should therefore act in this matter with common intent and give each other countenance. With the increasing number of scholarly young ladies yearly graduated from our seminaries, they can if they will but use their power soon work a reformation in the tone and standards of society that will be of inestimable value to woman and to the world. It may be true that "the hand that rocks the cradle rules the world," but it is not by rocking only that it rules. The proverb is true, but its cant is purely masculine. It is by molding manners, stimulating virtue, exalting honor, inculcating religion, and sweetening and purifying all the springs of life and action that she rules. And how can she do this in the most effective manner except by herself being educated, refined and cultivated? Let her repel, however, in the first instance, and always, that humiliating patronage by which men in society treat her merely as the votary of pleasure and the prize of gallantry.

THE ALL-IMPORTANT QUESTION.

All the other questions relating to her position in the life of the world are dependent on this and will be settled by it. It may seem like a simple solution for problems that have for ages been treated as difficult, intricate and profound, but in my judgment it is the conclusion of the whole matter. Her higher education will then be the key that will open to her all doors of industry, usefulness and activity—for which her natural capacities and increased and increasing attainments fit her. Neither will the subtle graces of her sex be marred by the changed conditions. If the charms of beauty and the loveliness of gentle and tender womanhood can survive the domestic drudgery and lowly and ill-requited toil, to which for so long she has been confined, why will they not withstand likewise all harm from those occupations that

require intelligence, skill, learning and culture? Is any form of honest labor ignoble? Is ignorance ever a fit setting for beauty, or does it adorn gentleness and sympathy?

And men will everywhere be helped and exalted by the enlarged sphere and higher development of women. The finer sentiments that ennable life will be more perpetually present where woman is. Power will be more gentle; law more humane; charity will be more widespread; sympathy more impartial; habits will be more refined; conversation more instructive; force will mean less; love will mean more. Who shall estimate the benefits of so great a change? All the problems that perplex statesmen and social reformers seem to me trivial compared with this. In the just relation of woman to society and the state is involved to my mind the great and fundamental question for civilization and humanity. Higher education will solve it, if anything human can.

Honored.

The gratifying intelligence came to us some time ago that Mr. D. Albert Kreider, Class of 1892, who spent last year in the post-graduate department of Yale University, New Haven, Conn., and at the end of the year won a prize of \$100 for meritorious work, is now appointed an assistant in chemistry in said institution. He will assume the duties of this position early in October, and at the same time continue his post-graduate work.

A Gift for the Museum.

Mr. Geo. R. Ross, of Lebanon, recently gave his entire herbarium to the College. Besides many rare species from adjoining counties, Mr. Ross's collection includes over five hundred specimens of the flora of Lebanon county. The specimens are carefully mounted and are in a good state of preservation. The gift is one of much value and speaks well for its careful and enthusiastic collector.

The new president of the Sabbath School Board of our church, Ex-President O. J. Kephart, resides at Lebanon, Pa. It would make him rejoice if at every charge in his conference there would be a class in Bible Normal Union. Can it not be done?

College Directory.**Faculty.**

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MISS ESTELLA STEHMAN.

Philokosmian Literary Society.*Esse Quam Videri.*

Vacation days have passed.

The universal verdict of the members is that they were far too short; but the time has come when we must again assume the duties which fall to the lot of the student. The first session of our society, which was held on the eve of the 3rd inst., was a very pleasant one. Although we were inclined to regret the fact that our vacation was so brief, we felt as if we had again returned home, as we assembled in our accustomed place.

The programme was well rendered, the members having made better preparation than is usually done for the first session of the term.

We were also pleased with the large number of visitors present as well as with the encouraging remarks which they gave us.

They were the following: Messrs. D. A. Kreider, Albert, Henry, Yoe, Wallace, Buddinger, Boyer, Runkel, Beattie, Garber and Hoverter. Two of these gentlemen, Messrs. Garber and Runkel, have already joined our ranks, and we expect more to follow.

Mr. Albert, who had been attending the College several years ago and had then become a Philo, expects to take active part in society work.

Several of our members have not yet returned to school.

J. H. Maysilles is now at the World's Fair, and Messrs. Huber and W. H. Kreider have recently returned from a visit to the same place. During vacation the society had several very able representatives in the field as canvassers, among whom were Messrs. Huber, Hoerner, Hartman, Wallace and Wingerd.

Our work thus far has been encouraging, and we look forward hopeful of good results from our efforts during the year.

Our Alumni.

'72. Rev. J. W. Etter, D. D., was elected editor of the Sunday School Literature of the U. B. Church, by the General Conference in May last.

'72. Rev. John H. Graybill, A. M., of Pittsburg, is temporarily supplying the pulpit of the Rev. Robert E. Carter, Presbyterian church, Lebanon.

'74. Hiram E. Steinmetz, A. M., is one of the lay delegates to the next annual session of the East Pennsylvania Conference.

'77. George W. Hursh, A. M., M. D., is now connected with one of the hospitals in the city of Chicago, Ill.

'80. Miss Alice K. Gingrich, M. A., takes the position of Professor in Music in San Joaquin Valley College, Woodbridge, California.

'81. Rev. S. K. Wine, A. M., was recently elected principal of Fostoria Academy, Fostoria, Ohio.

'84. Glossbrenner W. Hanger, A. M., now fills a position in the Interior De-

partment that commands a salary of \$2,800 a year.

'90. Prof. Wm. H. Kindt, A. M., is now principal of the Public High School, Middletown, Pa.

'90. James T. Spangler, A. B., was recently married to a lady of Johnstown, Pa. He continues his studies at the U. B. Seminary the coming year.

'91. John Wilson Owen, B. S., has recently taken charge of one of the public schools near Waynesboro, Pa.,

'92. Miss Florence R. Brindle is the popular organist of the Protestant Episcopal Church at Shamokin, Pa.

'93. John L. Meyer, A. B., and Samuel T. Meyer, A. B., are now employed as teachers in the public schools of North Annville. At a recent examination held by County Superintendent Snoke, John L. Meyer spelled correctly every word dictated and made a certificate of $12\frac{1}{2}$. Samuel T., is better by one-fourth, his certificate counting $12\frac{1}{4}$.

'93. Horace W. Crider, B. S., is making arrangements to enter the stationery business. He spent a few days at the College during the opening week of the present term.

Personals and Locals.

Mr. Jonas Garber, of Salunga, who over twenty-five years ago was a student in the College, brought his son to College this term.

Rev. Hutzler, of Lancaster, conducted chapel service on the 18th inst.

A number of residents of Annville are availing themselves of the privileges of the library by paying the yearly dues.

There is an effort being made to open a reading room in town.

Mr. Charles Henry, of this place, a former student, has entered Yale, in the Department of Law.

A number of students were delayed at the World's Fair, and some were side-tracked on their way home. Their materialization has caused much joy and many a good hand shake.

Mr. H. Lenich Meyer, '94, will teach the "young ideas how to shoot" during the winter, and will enter regularly next spring. He is principal of the schools of

Mr. Samuel Huber, '94, in canvassing for the "Chautauquan Desk" during the past summer, excelled all students of any of the colleges that ever canvassed for it. The firm speaks in most flattering

terms of his ability. *L. V. C.* is at the head. Her students are always among the front and welcome competition.

Dr. E. D. Marshall, the popular physician among the boys, has beautified his home and fitted it up with all the modern conveniences.

The property adjacent to Kinports & Shenk's store has been purchased by the Annville National Bank, upon which they will build a handsome banking house next spring.

The Lawn Tennis Club has been re-organized with the following officers: President, W. H. Kreider; Treasurer, Harry Mayer.

For Ambitious Boys.

A boy is something like a piece of iron, which in its rough state isn't worth much, nor is it of very much use, but the more processes it is put through the more valuable it becomes. A bar of iron that is worth only five dollars in its natural state is worth twelve dollars when it is made into horseshoes; and after it goes through the different processes by which it is made into needles its value is increased to \$350. Made into knife blades it would be worth \$3,000, and into balance wheels for watches \$250,000. Just think of that, boys; a piece of iron that is comparatively worthless can be developed into such valuable material.

But the iron has got to go through a great deal of hammering, beating and rolling and pounding and polishing; and so if you are to become useful and educated men, you must go through a long course of study and training. The more time you spend in hard study the better material you will make. The iron does not have to go through half so much to be made into horseshoes as it does to be converted into delicate watch springs; but think how much less valuable it is! Which would you rather be, horseshoe or watch spring? It depends on yourselves. You can become whichever you will. This is your time for preparation for manhood, but don't you think we would have you settle down to hard study all the time, without any intervals for fun. Not a bit of it. We like to see boys have a good time, and should be very sorry to see you grow old before your time; but you have ample opportunity for study and play, too, so don't neglect the former for the sake of the latter — *The Southland*.

Wedded in Elizabethtown.

**A United Brethren Pastor from Derry Church
Weds Miss Amanda Shirk.**

A beautiful marriage ceremony was solemnized in the U. B. church in Elizabethtown, on Monday morning at 11 o'clock. The contracting parties were Miss Amanda Shirk, of Elizabethtown, daughter of Mr. David B. Shirk, and Rev. H. M. Miller, pastor of the U. B. church at Derry. The floral decorations of the platform and the arch beneath which the union was solemnized were beautiful. Rev. G. K. Harman, of Lebanon Valley College, Paul Shirk of Elizabethtown, brother of the bride, Rev. Jos. Daugherty of New Cumberland and Mr. Elmer Haak of Myerstown, acted as ushers. Miss Jennie Blough, of Elizabethtown, rendered the familiar wedding march from Lohengrin, as the bridal party walked up the aisle preceded by the ushers. The bride was dressed in cream China silk and carried a bunch of white roses. Miss Rebecca Miller, sister of the groom, and Rev. D. S. Eshelman, of Lebanon Valley College, were bridesmaid and groomsman. Rev. H. B. Dohner, presiding elder of the East Pennsylvania U. B. conference assisted by Rev. J. M. Shelly, pastor of the U. B. church at Elizabethtown, officiated. A reception followed at the residence of the bride's father. The bride and groom left at 3 p. m. for Philadelphia, Baltimore and Washington. They will settle down after their return in Derry, Pa.—*Middletown Press.*

The Mighty Dollar.

From an exchange we clip the famous old Prayer to Mammon, that has been printed many times and the author of which is unknown. In these times when so many of us are offering up our devotions at that shrine, this ready-made appeal may save you many anxious moments in composing one yourself.

O Mighty Dollar! our acknowledged governor, preserver and benefactor, we desire to approach thee on this and every occasion with that reverence which is due superior excellence and that regard which should ever be cherished for exalted greatness. Mighty Dollar, without thee in the world, we can do nothing, but with thee we can do all things. When sickness lays its paralyzing hand upon us thou

cans't provide for us the tenderest nurses, the most skillful physicians, and when the last struggle of mortality is over and we are being borne to the last resting place of the dead, thou cans't provide a band of music and a military escort thither, and last, but not least, erect a magnificent monument over our grave, with a living epitaph to perpetuate our memory, and while here in the midst of our misfortunes and temptations of life we perhaps are accused of crimes and brought before magistrates thou, Mighty Dollar, cans't secure to us a feed lawyer, a bribed judge, a packed jury, and we go scot free. Be with us, therefore, even in thy decimal parts. We feel there is no condition in life where thy potent and all powerful charms are not felt.

In thy absence how gloomy is the household and desolate is the hearthstone; but where thou, O Mighty Dollar! sat upon the gridiron, what an exuberance of joy swells every bosom. Thou art the joy of our youth and the solace of our old age; thou cans't adorn the gentleman and feed the jackass; thou art the favorite of the philosopher and the ideal of the lunk-head. When an election is to be carried, O Mighty Dollar, thou art the most potent argument of politicians and demagogues, and the umpire that decides the contest.

Mighty Dollar, thou art worshipped the world over; thou hast no hypocrites in thy temples and no false hearts at thy altar; kings and courtiers bow before thee; and all nations adore thee; thou art loved by civilization and savage alike with unfeigned and unfaltering affection.

O Mighty Dollar! be with us we beseech thee, attended by an inexpressible number of thy ministering angels made in thine own image, even though they be but silver quarters, whose gladdening light shall illuminate the penury and want with heavenly radiance which shall cause the awakened soul to break forth in acclamations of joy. Mighty Dollar, thou art the guide of our foot-steps and the goal of our being. Guided by thy silver light we may hope to reach the golden gate, and triumphantly enter while hands harmoniously sweep the golden harps as we walk the golden streets.

“Mighty Dollar! thy shining face
Bespeaks thy wondrous power;
My pockets be thy resting place—
‘I need thee every hour.’”

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"College Day" Collections.

EAST PENNSYLVANIA CONFERENCE.

East Harrisburg (1892),.....	\$3 66
Shaefferstown (1892),.....	50
Paradise,.....	16 46
Lititz,.....	2 50
Lancaster,.....	6 54
Steelton,.....	4 00
Mountville,.....	20 00
Annville,.....	40 87
Lebanon,.....	9 95
Ephrata,.....	4 24
Mount Joy,.....	4 00
Manheim,.....	4 36
	<hr/>
	117 08

PENNSYLVANIA CONFERENCE.

Manchester (1892),.....	\$3 00
Salem, Baltimore (1892),.....	38 59
Dallastown (1892),.....	5 00
Fifth Church, Baltimore,.....	4 50
Shippensburg,.....	6 50
Shoop's Station,.....	8 30
Second Church, York,.....	10 00
New Cumberland,.....	5 00
Salem, Baltimore (1893),.....	40 00
Mechanicsburg,.....	10 24
Hanover,.....	3 00
First Church, York,.....	10 00
Scott Street, Baltimore,.....	10 00
Waynesboro,.....	1 51
Duncannon,.....	2 00
Rayville Circuit,.....	5 00
Perry Circuit,.....	12 00
Dallastown (1893),.....	5 00
Third Church, York,.....	3 00
	<hr/>
	182 64

EAST GERMAN CONFERENCE.

Myerstown,	3 00
Total,.....	\$302 72

Bible Study.

The systematic study of the Word of God cannot be over-estimated. By it the faithful student acquires a knowledge of the principles of the best ethics the world ever knew; by it he learns to know the connected history of a race of people—the Jews—that have no equal in the annals of the world, and by it he becomes acquainted with his own condition as a fallen creature and finds a way of escape from his impending doom in the offered salvation through Jesus Christ.

In no year of its interesting history has Lebanon Valley College been without

an organized class of young men and women pursuing this work. In the early years President Bierman had charge of a large Bible class which met weekly, on Sunday afternoon at 3 o'clock, in the College Chapel and there spent at least one hour. Later others took up this work and much was accomplished in building up believers and in bringing sinners to Christ.

In 1887 Professor Deaner, at the solicitation of students and others, organized a Bible Normal Union Class, and after a full years' faithful work eight members were graduated. This work was resumed at the opening of each collegiate year since that time, and to attempt at this time to enumerate the benefits and blessings derived from these faithful labors would require more time and space than we can spare.

It is only necessary to say in this connection that there is now as usual heretofore an interesting class organized and busily engaged from Sabbath to Sabbath in the blessed soul refreshing work.

The Analytical and Psychological in Teaching.

BY PROF. W. J. BALTZELL, A. M.

(Read before the Penna. State Music Teachers' Association at Reading, Dec. 28, 1892.)

As prefatory to the remarks properly on the subject, I feel impelled to advert to a disposition on the part of many who follow the so-called learned professions to look upon a musician as a disciple of an art which is prominent in its aesthetic character, and involves, in but a small degree, the exercise of the higher intellectual faculties. It is not necessary to deny such an assertion. Music is its own best argument in its own favor.

Still, it is contended that music is not a profession; hence the question which is often put, "What is a professor?" referring to the fact that certain teachers of music use the title, while others disclaim it. Has a teacher a right to such designation? What is a professor?

In a certain encyclopaedia may be read that the word is "occasionally used in a loose way. . . . It has been assumed as a designation not only by instructors in music and dancing, but by conjurors." And even in the classic precincts of the Hub, I have seen a sign bearing the image

and inscription of "Professor Robinson, Bootblack."

Whether or not music be a *learned* profession, as professions are sometimes self-styled, it *has* qualities worthy of admiration, and displays intellectual power as well as the recognized learned professions.

It shows inspiration as well as divinity, intricacy and complexity as well as law, soothing as well as medicine. But whether music is or is not a learned profession, it is an art, it is our art, and we profess it, we love it, and we worship it as the best and highest of arts. It is man's constant companion from the cradle to the grave; from his *earliest* breath to his latest man may be said to sing.

In the Poets' Corner in Westminster Abbey rests one, who, not only a poet but a philosopher as well, writes with the beauty of diction and depth of thought that have made Robert Browning world-renowned :

"There is no truer truth obtainable
By man than comes of music . . .
. . . to match and mate
Feeling with knowlege—make as manifest
Soul's work as mind's work . . .
. . . have the plain result to show
How we feel, hard and fast as what we know—
This was the prize and is the puzzle which
Music essays to solve . . .
All arts endeavor this, and she the most
Attains thereto."

Granted, then, that our art has claim to preëminence, what may we say of the masters in the world of music? Prof. Banister, the well-known English writer, says: "I can not well think any higher mental achievement possible than is exemplified in Bach's Art of Fugue with its well-nigh incredible contrapuntal involvements, fugues taken *en masse*, by inverse movement, and the like."

Richard Wagner has well expressed the feeling of all who try to measure the intellectual element of musical creation when he writes :

"Beethoven developed the symphonic form to such comprehensive breadth, and filled it with contents of such unprecedentedly various and ravishing melody, that we stand to-day before the symphony of Beethoven as before the stone that marks the boundary of an entirely new period in the history of art; for in it, there came into the world a phenomenon,

nothing even approaching which is to be found in the art of any age or nation."

With such intellectual and creative giants for our leaders and examples, certainly does it behoove us, humble students of the art they glorified, to labor to understand the true essentials of what we study, and the more is it incumbent upon us who undertake to guide aspiring minds to delve deeply into the principles upon which is founded true excellence in the branch or branches of the art we follow, and have elected to "profess."

The aim of all education should be artistic excellence, and it may safely be postulated that artistic excellence can not be obtained without artistic education. Genius of the highest nature alone may have such self-sacrificing activity of mind and such strong, safe and pure feeling, as to lead its possessor always in the right path.

It was this characteristic that gave to Beethoven the self-assurance that caused Haydn to dub him the "Great Mogul," and led the young composer, conscious of his own power to judge, to answer Ries, when the latter cited distinguished authority against certain consecutive fifths in an early quartet, "I say it is right."

But we are not geniuses, only men and women of average mental calibre. We must study under the best guidance possible for us to secure, if we would obtain artistic excellence, and our pupils are of about the same intelligence. Imitation of a teacher, alone, will never carry a pupil to a creditable degree of excellence. A pupil must learn to stand alone; his judgment must be formed and matured so that he may have a safe criterion by which to appreciate the contents of each work of art and every part thereof, or to value properly artistic excellence in any form. Only as a student has a true ideal of what he is striving to make his own, to assimilate, and to impress with his own individuality, can he hope to reach any considerable degree of excellence.

Power and clearness of conception are all important, and to develop this faculty in the pupil is the constant and greatest demand upon the teacher. The young pupil has not the requisite mental strength, and, even if he has, lacks the power of applying it, because he is unused to mental processes of the higher nature.

All building, mental or material, involves two distinct acts. The artist and

the architect must have a conception of the work to be constructed, and then the details of construction will be worked out; the synthetic or creative, and the analytic, involving the constructive, must both be employed, and no artistic results can be reached without such power and such faculties of mind. Genius is essentially synthetic, although it may be joined to an intense capacity for detail, and devotion to minutiae; but talent, whether great or mediocre, must depend in a greater measure upon the analytic.

One branch of our art which peculiarly demands mental activity and concentration is song. Every one should learn to sing. It is man's own true peculiar music. The voice is the especial organ of our souls. The greater number of individuals have a capacity for singing sufficient to justify some pursuit of the art. The qualification of rich physical endowments is not necessary to produce a good singer, and alone will not. Much of the most touching and joy-inspiring capabilities may be obtained if feeling, artistic cultivation, and a vivid conception speak through a medium even but slenderly endowed.

But to consider the question in a practical manner, let it be assumed that a person of average endowments, both physical and mental, has made arrangements with a teacher for instruction in singing. First in importance is it that the pupil should receive such impression as will develop within his mind a conception of the end he is seeking, create a true ideal of singing, which is to be his guide and form his criterion of judgment.

I feel it in order to explain why I say "psychological" in the heading of this paper, whereas above I used the term synthetic. By "psychological" I mean the process by which a teacher impresses his ideas upon the pupil's mind, and develops the conception which is to be the pupil's guide. In other words, the teacher's standpoint is objective, the pupil's subjective; hence the term "psychological."

Having impressed upon the pupil's mind an ideal of singing, what is the next step? He must *will* or try to sing in accordance with the standard just established. No physical exertion of a definite character can take place without previous mental activity. No singer can sing better than his ideal of true singing. Is

it likely he will sing at first even so well as his own standard demands? If not, why not?

Because power and accuracy, which bring perfection of detail, are lacking. Here is another test of the teacher. The pupil's work as shown in tone does not reach the standard, because perfection in a multitude of details is wanting.

The analytical faculty now comes into use. The many little elements which are part of any act of singing, these details must be mastered in order that due proportion of all may produce the perfect result. Surely it will aid greatly if these many details can be systematized and co-ordinated, and broad, general principles be formulated. Thus will the work of teacher and pupil be simplified and rendered clearer.

Let us now analyze the pupil's tone or its production. Fault is apparent. All the physical activity is comprehended in the activity of the vocal organ and the means for the transmission of that activity unimpeded and unimpaired. Whatever faults exist may be referred to one or the other, or perhaps to both. The essence of the tone is the breath. The breath is not in proper activity. It is not properly directed and controlled. The teacher's idea of control should now be impressed upon the pupil's mind, so that the latter may have the teacher's standard to help him in his efforts. Now let the pupil try to sing. The result may be better, but still not right. Why this failure? The pupil has only an imperfect conception of the teacher's standard, naturally also imperfection of detail, or, physically speaking, the muscles lack power and accuracy of the specific kind necessary to produce the required act.

Repetition of one and the same concentrated mental and cognate physical act alone can lead to perfection. As the tone is produced and heard time after time it is the teacher's duty to analyze it and decide what is the greatest trouble. The tone is made up of various elements, and the teacher should seize upon the predominant faulty one, decide wherein the mental energy and consequent physical activity is misdirected, and correct that act.

A mental power to place himself, as it were, in the mind of the pupil, and seize upon the tone as his own production, is of great value to a teacher in aiding to

discover the prime source of fault. I know of no better way to illustrate this thought than to quote from Edgar Allan Poe, himself the greatest analytical genius American literature has known. In one of his prose tales he uses as a character a man of extraordinary acumen and analytical power. The anecdote in point is related by this character as an illustration of this mental self-transposition.

"I knew a boy about eight years of age, whose success in the game of 'even and odd' attracted great admiration. The game is played with marbles. One player holds in his hand a number of the toys and another guesses 'even' or 'odd' as he chooses. If the guess is right the guesser wins one; if wrong he forfeits one. The boy alluded to won all the marbles in the school. Of course he had a system, and this lay in observation and admeasurement of the astuteness of his opponents. In other words, he identified his reasoning and intellect with his opponents. But how could a boy carry on so subtle an intellectual process? His answer, when questioned, was substantially as follows:

"When I wish to find out how wise or how stupid or how good or how wicked is any one, or what are his thoughts at the moment, I fashion the expression of my face as accurately as possible in accordance with the expression of his, and then wait to see what thoughts or sentiments arise in my mind or heart, as if to match or correspond with the expression."

To place this thought in a boy's language would be to say that a boy, known to be dull, would reason thus: The first time I had them even, this time I will make them odd. Our boy follows up his train of thought, guesses odd and wins. But another boy, of brighter mind, might at first think to change, but would likely reject the idea on second thought and keep them even. Our boy would try to follow his thought and guesses even and wins. Of course in this case there can be but two combinations.

But in singing there can be many varieties of tone, and as experience broadens a teacher learns to refer each to its prime fault. The expression of intentness in the face, the lips, tongue, eyes, poise of the head, all these point unerringly to certain troubles. If there be some new fault, I have found no way better to reach the seat of trouble than

to attempt, myself, to reproduce the pupil's tone and expression by imitation and thus form an idea of the fault by analyzing the accompanying sensation. An exaggeration of this will frequently make clear the pupil's fault to him and aid him to correct it.

It is my firm opinion that in order to produce the best results with a pupil, whether of small, average, or unusual intelligence, the teacher must work through the mind, and this psychological training must be accompanied by a constant analysis of the mental operations of the pupil. If I desire a pupil to sing a certain vowel sound, it would scarcely be feasible to tell him to arrange tongue, lips, teeth in a certain manner. Man is largely a creature of imitation, and this imitative faculty will assist in producing the desired quality. When, after several attempts to produce a sound like the teacher sang, a fair degree of success has been obtained, the sensation that accompanies that production is to be remembered, since it is the product of the operations of all the muscles involved, and the reproduction—or, if you prefer it, the imitation—of that sensation will reproduce the quality. Furthermore, as long as a mental state be maintained, no change of muscular action can take place, and no change of vocal quality. If uniformity and steadiness be essentials of pure tone, they must be produced by similar conditions of mental action. This demands intense mental concentration. A wavering of the mind toward some other object than the sound to be produced and maintained is fatal to good results. I call to mind an illustration of this.

Several years ago, while in London, I had charge of the training of the solo boys in a choir. On one occasion, while drilling one of them on sustained notes, I found he did not emit his voice with the usual purity. I asked him what was the matter, and he did not know. I made him try again, and caught a wandering glance. "Frank," said I, "what are you thinking about?" He hung his head for a moment and then said, "About spinning my top." This will apply equally well to hats, bonnets, gowns, and last night's dance.

(To be Continued.)

TRUTH is not a stagnant pool, but a fountain.

CUMBERLAND VALLEY RAILROAD.

TIME TABLE—DEC. 18, 1892.

DOWN TRAINS.	C'bg Acc.	Ky'e Exp.	Mr'g Mail	Day Exp.	Ev'g Mail	N'gt Exp.
	No. 12	No. 2	No. 4	No. 6	No. 8	No. 10
Lv. Winchester.....	A. M.	A. M.	A. M.	P. M.	P. M.	P. M.
" Martinsburg	6 20	.....	.....	2 20	5 00	
" Hagerstown.....	7 03	.....	.....	3 10	7 10	
" Greencastle.....	8 06	.....	.....	4 26	10 25	
" Chambersburg	6 15	8 30	9 02	12 32	5 06	10 46
" Shippensburg.....	6 35	8 52	.....	12 53	5 20	11 07
" Newville.....	6 55	9 12	.....	1 10	5 41	11 27
" Carlisle.....	7 20	9 35	9 51	1 35	6 07	11 45
" Mechanicsburg.....	7 44	10 00	.....	12 55	6 34	12 04
Ar. Dillsburg.....	.....	.....	4 43	7 05	.....
" Harrisburg.....	8 05	10 20	10 25	2 18	7 15	12 20
" Philadelphia.....	.....	1 25	1 25	6 50	10 55	A. M.
" New York.....	4 00	4 00	9 35	3 50	7 10	
" Baltimore.....	1 25	1 25	6 45	10 40	6 20	
	A. M.	P. M.	P. M.	P. M.	P. M.	A. M.

Additional trains will leave Carlisle daily except Sunday at 5:55 a. m., 12:30 p. m., 3:45 p. m., stopping at all intermediate stations, arriving at Harrisburg at 6:40 a. m., 1:15 p. m., 4:33 p. m.

Evening Mail runs daily between Harrisburg and Chambersburg.

UP TRAINS.	Win Acc.	Me's Exp.	Hag Acc.	Ev'g Mail	C'bg Acc.	N. O. Exp.
	No. 1	No. 3	No. 5	No. 7	No. 19	No. 9
Lv. Baltimore.....	P. M.	A. M.	A. M.	P. M.	P. M.	P. M.
" New York.....	11 30	4 45	8 53	11 20	4 25	4 25
" Philadelphia.....	8 00	12 15	.....	9 00	2 00	5 00
" Harrisburg.....	11 20	4 30	8 50	11 40	4 35	7 40
" Dillsburg.....	A. M.	A. M.	P. M.	P. M.	P. M.	P. M.
" Mechanicsburg.....	6 12	7 55	12 30	3 45	8 00	10 25
" Carlisle.....	.....	7 15	12 10	.....	8 10	
" Newville.....	6 27	8 11	12 51	4 06	8 20	10 41
" Shippensburg.....	6 57	8 31	1 15	4 30	8 44	10 58
" Chambersburg.....	7 21	8 53	1 42	4 55	9 08	11 14
" Greencastle.....	7 40	9 15	2 02	5 16	9 29	11 38
" Martinsburg.....	8 03	9 40	2 30	5 42	9 50	11 29
Ar. Winchester.....	10 30	.....	3 15	6 30	.....	12 25
	A. M.	A. M.	P. M.	P. M.	P. M.	A. M.

Additional trains will leave Harrisburg daily except Sunday at 8:25 a. m., 10:35 a. m., 5:15 p. m., arriving at Carlisle at 9:10 a. m., 11:20 a. m., 6:00 p. m., stopping at all intermediate stations; on Saturday additional train will leave Harrisburg at 6:20 p. m., arriving at Mechanicsburg 6:41 p. m., stopping at all intermediate stations.

Pullman Palace Sleeping Cars between Hagerstown and New York on Keystone Express and Night Express east, and on Memphis Express and New Orleans Express west.

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Volume VI.

Number 8.

THE COLLEGE FORUM.

OCTOBER, 1893.

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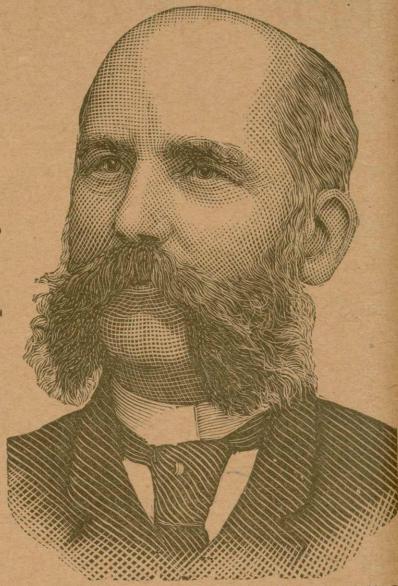
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ANNVILLE, PA., OCTOBER, 1893.

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Editorial.

THE coming anniversary of the Clonian Literary Society promises a special occasion. Thanksgiving evening, 1893, will be a *red letter* evening in its history. Let none fail to attend.

THE committee who have charge of the grand rally and banquet of the Alumni and friends of the College, which will be held in Harrisburg on December 28th, have nearly completed the arrangements.

Is there not some one within the patronizing conferences who will put up a Memorial Hall for the Christian Societies of the College? Such a munificence would be the crowning act of a true Christian philanthropist.

THE Faculty has decided that any student who makes a term grade of 90 per centum or more, need not be examined to pass a study. The object of the new ruling is to stimulate more thorough daily

preparation and to avoid cramming. Its announcement met with universal approbation by the students.

TENNYSON is said to have advised a young man to learn one verse of the Bible and one of Shakespeare every day. The former would teach him how to address God, and the latter how to address his fellow man.

THE week of prayer in behalf of the unconverted in colleges, will be held from the 12th to the 19th of November. The Christian Associations at the College are praying for a special manifestation of power that there may be a large ingathering of precious souls.

THE visit of Bishop Weaver on the 19th was greatly enjoyed. He delighted us all with his words of advice and his joyful spirit, verified that gray hairs will not make one old and morose, but are the symbols of a sweet and full manhood, ripening into immortality.

A very pleasing event which occurred almost at the beginning of this term, September 16, was the sociable which the Y. W. C. A. and Y. M. C. A. gave to the students and members of the faculty. It was a good opportunity for the new students to become acquainted and it made them feel more free in the midst of their new surroundings. All mingled freely which added greatly to the enjoyment of the occasion. A large spider web, arranged in the dining room, afforded no little amusement to those who were bent on securing a prize. Provision was

also made for the inner man and suitable refreshments were served.

These social gatherings are bright spots in the memories of College life to each one participating in the same.

THE educational meetings held at the recent sessions of East German and East Pennsylvania Conferences were attended with more than the usual interest, and we are sanguine enough to look for favorable results. The several reports were well received, and at the East German, held in the town of Lykens, the Conference was addressed by President Bierman, Secretary Bell and Bishop Kephart. At the close of the meeting it was unanimously resolved to observe "College Day" on all the fields of labor during the coming year. This is a step forward in the right direction. Heretofore the Conference has been a little slow on "College Day,"

At the East Pennsylvania Conference held at Steelton very decisive action was taken on this subject. A resolution was passed requesting the Bishop to ask the question of each pastor next year whether the day was observed or not. Though East Pennsylvania has usually done well, we now expect still better results. Stirring addresses in the interest of the College were delivered at this conference by a number of the brethren. A visiting committee was also appointed consisting of P. E. Dietrick, J. G. W. Herold and Hiram E. Steinmetz.

Messrs. A. S. Riland and Samuel F. Engle were elected trustees at Lykens, and Revs. H. B. Dohner and C. J. Kephart and Mr. John B. Stehman at Steelton, to represent the East German and the East Pennsylvania respectively for the next three years.

The meetings at both places were well attended by the members of the Conferences and the people in general, and there cannot come any other but good results from the influence of their annual discussions of the cause of Christian education.

The Analytical and Psychological in Teaching.

BY PROF. W. J. BALTZELL, A. M.

(Read before the Penna. State Music Teachers' Association at Reading, Dec. 28, 1892.)

(Continued.)

But granted that a teacher must be able to appreciate and assimilate his pupil's mental state, the question still remains, how is he to impress upon the pupil's mind the required conception? I have already alluded to the power of imitation. But by aiming at repose and unconsciousness of throat and tongue, a teacher can gradually train mind and muscle until the singing mind and singing throat are absolutely, as it were, plastic, capable of receiving and retaining impressions.

These impressions will best be made by a series of "pictures," as they may be called, which the teacher paints upon the pupil's mind by words, and the greater or less clearness of the idea conveyed by these words determines the clearness of the conception. The success or failure of a teacher may depend in a large measure upon his power of creating conceptions in a pupil's mind by figures of speech or illustrations drawn from any source. A teacher familiar with details of various trades or professions from which he draws pupils, and also a clear understanding of the personal and mental idiosyncrasies of his pupils, can often give illustrations which have the peculiar force of the familiar *argumentum ad hominem* of logic.

Having succeeded in painting a picture on the pupil's mental canvas, the teacher should impress upon him the necessity of concentration, to the end that the results shall be in accord with the design and commensurate with the activity set in motion. This will obviate the uncertainty and wavering, and at times complete change of vowel quality on sustained tones, singers beginning with one sound and ending with another. Mental concentration is the corrective, for if one can, through the will, start a certain vowel quality, he can by concentrated and continuous unchanged volition, preserve it, and that without stiffness or a hard tone. What insures uniformity and purity of tone is a perfect equipoise, and this is the result of a mental effort which duly proportions the various muscular activities and thus produces balance. Reproduction of a true singing sensation by the natural

operation of the will, dominates the physical action of the throat, and robs "blending registers" of its terrors to a marked degree.

This psychological process may be carried out in the study of songs, to produce what is called "style" by some, by others "expression," or both. The true meaning of the words of the song to be rendered is a matter for prime consideration. They will represent the expression of a series of emotions, or vivid pictures. If the singer's mind has become plastic, if the physical organism is reposed and can be kept unconscious, the pupil either through his own intelligence or through the impress of the teacher's suggestions, renders his mind to the domination of the emotions of the song or the influence of the vivid pictures, self-consciousness disappears and the singer becomes a voice under the control of the emotions and pictures, and these must and will be reproduced in such perfection as the singer's accuracy of detail has become a matter of muscular habit. By accuracy of detail I mean the due proportion of muscular activity and instantaneous responsiveness of every part of the vocal apparatus. The power of the mind over the voice produces all the delicate shadings that the good singer uses, and if carefully followed out to the end of acquiring a high degree of unconsciousness of muscle, the various tone colors that the true artist uses. I wish to quote from Fetis concerning Garat, one of the greatest singers of his time :

"An air or duet, according to this great singer, did not consist in a succession of well-performed or even well-expressed phrases ; he wanted a plan, a gradual progress, which led to great effects at the proper moment, and when the excitement had reached its crisis. He was rarely understood, when discussing his art he spoke of the plan of a vocal piece ; but when he joined example to precept, and, to demonstrate his theory, sang an air, with the different *coloring* he could give to it, they then comprehended how much of reflection and study were necessary in an art which at first view seems destined only to procure enjoyment for the ear."

It was Garat's preconceived plan which caused his vocal organ to produce all the shading and coloring for which he was so famous.

But this synthetic process, although it

attempts from a finished conception to cultivate perfection of detail, will be aided if accompanied by analytical cultivation ; for finish of detail as shown in correct muscular habit will react upon the ideal conception and increase its ease, refinement and purity.

The following is suggested as an illustration of analysis as applied to the production of various vowels and consonants. The aim of singing is purity of tone. In this sense, tone absolute is meant. It is tone absolute, apart from vowel quality, dominated by emotion, that touches and sways the human heart ; for one may be moved by singing in a foreign language, when the sound conveys no expression to us, such as we are accustomed to draw from familiar words. Back of every vowel and consonant is tone absolute, which is also independent of pitch, since one may sing many different sounds on many different notes. From this standpoint tone absolute, of course, is but an abstraction ; with pitch and a vowel or consonant added, it becomes concrete, an entity.

Having impressed this idea upon a pupil's mind, get him to sing "ah," "oh," "oo," or any other particular sound, and cause him to feel that the vowel quality and the pitch are merely incidents of the tone and not tone itself. Thus can one with some degree of certainty expect to make tone with repose and balance, for tone absolute, lacking definiteness, but being, if the expression can be allowed, a faculty of the body, can be produced only by repose ; and by practice one can add to the tone absolute, the product of repose, the incidents of vowel quality and pitch, giving life and expression, and still not disturb the repose of muscle which makes the tone and its purity.

Just at this point I feel a strong impulse to advert once more to the matter of the interpretation of a song, with its consequent shading and tone coloring. The aim of music and especially song is to reproduce the emotions and pictures of the poem. We have Beethoven's own authority for the statement that when composing he always had a picture in his mind toward which he worked. But in his Pastoral Symphony, for example, he is careful to state that his object is not to imitate the sounds of nature, but rather to evoke the emotions caused by contemplation of natural features. So the aim of song is to reproduce what the

poem expresses. The hearer is supposed to be in a state of susceptibility; his soul is free to receive impressions; the singer's mind and physical system should be in repose, quick to respond to the various emotions and pictures of the song, and these are transferred to the soul of the listener, and reproduced there with clearness and power dependent upon his susceptibility, and the vividness of the imagery in the mind of the singer, which he strives to reproduce, and this imagery should control every variety of expression.

Thus the mind and the muscles become habituated to work together with perfect balance, so that when one determines to sing a certain vowel the muscular apparatus will instantly respond, and with the desired pitch a different vowel sound may be taken, the pitch be changed, without direct consciousness of muscular effort, and within the limits which nature has set for the individual voice, it becomes possible for the vocal chords to produce a high tone as easily as a low, for the tension of the vocal chords is in response to the will, and they adjust themselves.

Still, it must not be forgotten that a high tone can not be sung without fatigue so often as a lower one, any more than we could exercise any other muscle to extreme and not suffer for it.

To sum up briefly, the argument of this paper is that to educate a pupil he must receive a definite and pure conception of the end he is striving to reach; this striving brings into play certain activities which must be directed in one and the same way every time each special activity is used, and during the continuance remain unimpeded and unimpaired; perfection in detail refines the original conception, which in turn adds to the ease of each special act; power and skill only come from frequent repetition; expression is only to be obtained when the mind and muscle are in such perfect repose and so plastic that every phase of activity demanded by the will may be instantaneously reproduced in muscular life; mind dominates matter and should receive the primary attention.

Prohibition Meeting.

The Prohibition Club held their first meeting for this term on the evening of the 2d inst.

After the singing of an opening hymn

and prayer by Rev. Artz, several addresses on various subjects were delivered by members of the club. G. K. Hartman gave an interesting account of the Prohibition Convention held at Elmira, N. Y.

Chas. Wingerd then rendered a declamation entitled "A Vivid Illustration," after which S. F. Huber discussed "The State Control of Saloons."

Some general remarks on Prohibition were then made by Rev. Artz. Prohibition songs were rendered at suitable intervals throughout the exercises.

Quite a number of friends were present who are not members of the club, and we consider that our first meeting was a success in every respect. We would gladly see as many of our friends as possibly can attend our meetings, as it is our purpose to create a stronger Prohibition sentiment among the students, as well as in the town of Annville and vicinity. On the evening of the 4th inst. our club received a call for speakers to supply the place of Prof. Patton at Fontana, about four miles from town. The professor was unable to meet his engagement at that place, and Revs. Hartman and Albert promptly responded to the call to fill his place.

Other members of the club supplied the music, and a pleasant, and we hope a profitable evening was spent.

Three new members, Messrs. Boyer, Beattie and Albert, have joined the club. All the members are enthusiastic and determined workers, and we hope that good results may attend their efforts.

The Lecture Course.

The lecture committee of the P. L. S. have decided upon the course for the ensuing year. This is the tenth course the society will bring before the public, and to make this one a success the patronage of the public is solicited. None but the best talent was obtained by the committee; hence all should avail themselves of the rare opportunity to attend such a course. The course will open on November 3, by The Amphion Ladies' Quartette, consisting of mandolin, guitar and vocal music. The company comprises Misses Lavina Sutcliffe, First Soprano and guitar, Elsie F. Snedeker, Second Soprano and mandolin; Isabella F. Mundell, First Alto and mandolin, and M. Louise Mundell, Second Alto and mandola. Their success as a

vocal quartette and as soloists has been phenomenal, and with their extensive repertoire of popular and classical music they have gained a reputation which is unsurpassed.

On December 1st Walter Pelham, who is commonly known as connected with *Harper's Weekly* and *Young People*, will render one of his brilliant entertainments of mirth, music and mimicry. Mr. Pelham has been on the platform for the last thirteen years, and has appeared before the Prince and Princess of Wales, Mary of Cambridge, a brilliant assemblage at Windsor Castle, and many other distinguished personages both of England and America. Among the numerous impersonations rendered is a marvellous imitation of Artemus Ward, the prince of American humorists, in his celebrated lecture, "Artemus Ward Among the Mormons."

January 17th.—Dr. Samuel Phelps Leland will deliver his renowned lecture on "World Making." Dr. Leland has been before the public for a number of years, and has been recalled to some places twice in a season. Dr. Leland has a number of testimonials similar to this: "Dr. Leland's was the most solid and valuable one of the course. The universal expression was one of unbounded satisfaction."

February 22d.—The New York Ideal Concert Company will render one of their delightful and entertaining concerts. The company consists of Miss Agnes E. Bowen, soprano and whistler; Miss Blanche L. Frederici, reciter; Miss Bessie Mecklem, saxophone soloist; and H. C. Mecklem, harp soloist. Miss Mecklem is the only lady saxophone soloist in America, and Mr. Mecklem is the leading harpist of New York city. Miss Frederici is a charming elocutionist, and is ranked among the leading elocutionists of the country. Miss Bowen always delights the audience with her marvellous whistling.

March 17th.—"Judge" Wm. B. Green will render one of his superb entertainments consisting of humor, pathos and sentiment.

"Judge" Green has won for himself an enviable reputation and has been reengaged to the same place a number of times. In Brooklyn "Judge" Green has appeared in three hundred and five engagements, which is a sufficient reputation. The committee has not enhanced the price for season tickets and will offer the course of five entertainments for \$1.75.

An Address

Delivered at the Recent Session of the East Pennsylvanian Annual Conference, held at Steelton, October 14, 1893, by Hiram E. Steinmetz, A. M., Class of 1874.

It gives me pleasure at all times to speak a kind word for Lebanon Valley College, and if I should fail to do so I would be guilty of an act of base ingratitude. As the interests of the College are to be discussed by the Conference, I feel it my duty to present some facts in her behalf.

Entering that institution just as I entered my teens brought me in connection with her during her early struggles, difficulties and obstacles, thus giving me more information in regard to her history than many possess. I have ever watched her career with no little degree of anxiety and interest.

While a student at college my sainted mother was called home to heaven. Many prayers did she offer in my behalf. Many words of sound advice did she give me, bidding me to lead a Christian life. Lebanon Valley College became a second mother to me. She gave me not only mental training and discipline, but, what is of far more value than that, within those sacred walls I was taught the way of everlasting life. Praise God for it! Scores of young ladies and gentlemen who have been connected with the College have had the same blessed experience. Surely Lebanon Valley College has not lived in vain!

How well do I remember the prayer-meetings, the class-meetings, and the revival seasons! Upon one occasion the boarding students were all Christians with but one exception.

The College has done a grand and noble work for God and his cause, ever inculcating principles of vital godliness and experimental religion.

Nearly two hundred persons have graduated there. Six of this number are now with God and his angels, and are looking down upon us as we are here assembled, beseeching us to act wisely in behalf of their *Alma Mater*. Thirty-four are ministers of the gospel located in different parts of the country, not only in our own church, but also in other denominations. They are battling for God and his cause, bringing hundreds of souls into the vineyard of the Lord, making a record for themselves which reflects great

credit on their *Alma Mater*. Thirteen occupy a professor's chair in some institution of learning from the shores of the Atlantic to the Golden Gates of the Pacific, teaching and inculcating the principles of Christian Philosophy, Science and Arts, blessing hundreds and thousands of their fellow-men and women. Surely Lebanon Valley College has not lived in vain. Twenty-three are following the teacher's profession, either in the capacity of a public or private teacher, thus blessing many and wielding an influence, the greatness of which eternity alone can reveal.

A number of the gentler sex are attending to the duties of wife and mother; and by a strange coincidence an equal number are either engaged in study, engaged to wed or engaged in the art of trying to wed.

We also find among the Alumni of the College doctors, lawyers and editors, who fill their various positions creditably and well; who are doing an incalculable amount of good, and who can justly ascribe the honor to their *Alma Mater* in preparing them for the stern realities of life.

Over a score are engaged in the business world, and thus realize the advantages obtained by a thorough mental training. They are succeeding well in life, and are an honor to the community in which they live. Six are engaged in that noblest and most independent calling of the agriculturist, thus being enabled to study more fully nature and nature's God. Thus in every calling in life, in Church and in State, the graduates of Lebauon Valley College are doing a noble work for God and the country. And not the graduates only, but many young men and women who at one time were students at the College are doing just as noble work. Of the forty fields of labor in this Conference nineteen are filled by former students of the College. The same can be said of the coöperating Conferences. Many are the young men and women who at one time or another were students at the College, who are filling honorable positions in life and laboring zealously for the upbuilding of the Redeemer's kingdom. Grand and noble as the record of the College is, a still more glorious future awaits her, provided we as a Church do our duty. Did I say provided? Yes. What, then, is our duty? Clear the College of the last vestige of debt! Endow it largely, so that

all who seek an education, rich or poor, may obtain it.

Can this be done? Yes, in fact it must be done, if we as a Church want to live and prosper.

We must educate our young people in our own colleges.

We have the wealth in the Church to do it.

God will call us into account if we fail to do our duty. Neglected opportunities, how often we would recall them. "Ye knew your duty but ye did it not," will be the answer of Almighty God.

We are not better Christians than any other churches, but just as good. We are not wealthier than other churches, but just as wealthy.

Only a few weeks ago an educational institution of a sister church, located less than a hundred miles from here, received a large donation, not for endowment, but for the contingent fund. The same institution is heavily endowed. Why cannot somebody do likewise for our College. The Bible tells us, "He who hath this world's goods and seeth his brother have need and shutteth the bowels of compassion on him, how dwelleth the love of God in him." Yea it cannot, that is plain, but true, every word of it. Lebanon Valley College is our brother, our sister, our father, our mother. If we fail to support her by our influence, by giving of our means, even if we must practice self-denial, contributing until all debt is paid and a large endowment fund is created, I say if we fail to do this, we justly merit the displeasure of Almighty God. I have often wished I possessed the power or the means to cancel the debt of Lebanon Valley College, or better yet, be able to give her a large endowment fund. This would be the crowning event of my life.

Brethren, my heart beats warmly for Lebanon Valley College. I want to see her free of debt, and that speedily, richly endowed, larger buildings erected, larger library, laboratory and apparatus added. All this can be accomplished. Let the clergy and the laity throughout the coöperating Conferences awake to the fact and do their duty in this matter. Now is the time to act; there is danger in delay. There has been too much neglect and indifference manifested in the past. Let us arouse from our lethargy. If we accomplish this, the College will be in a position to command the attention of the people

throughout the length and breadth of the land, by holding a position of the highest rank of the educational institutions in the country.

God grant that this will be done, and that speedily. Then Lebanon Valley College will have an opportunity to achieve success and accomplish the work God has designed for her, and receive the blessing of hundreds, yea thousands of young men and women, yea be a burning and shining light throughout all ages.

• • •

"Let There Be Light."

According to the nebular hypothesis, millions of years ago there floated in space a mass of matter, "without form and void," which was destined by the Almighty to become a world—the earth. Nearly six thousand years ago this shapeless mass began to assume form in the darkness, and the Lord of the Universe planted his foot upon it and in tones of thunder broke the awful silence by exclaiming, "Let There Be Light," "And There was Light;" the glorious orb of heaven shone forth upon a new-born world.

In a few days when the earth was clothed in verdure, the eternal hills and valleys had been arranged, the rivers flowed in their courses and animal life was created, God created man in his own image. No sooner was man left alone than he began to seek new light—intellectual light.

He was forbidden to taste of the tree of the knowledge of good and evil, but being tempted with the promise of satan that he should become as God, he yielded and thus brought untold sorrow upon the human race. Since that time man has been crying out through the darkness for light.

For four thousand years the world passed through periods of spiritual darkness and light, until finally it became enshrouded in the dark robe of sin and despair, and cried out: O for a ray of light! God heard the mournful cry and sent His only begotten Son into the world as a light to dispel the gloom. To-day this son of righteousness shines in the world as no other enlightning influence under the heavens.

Ancient Greece and Rome sought light through wars, revolutions and the physical culture of man. They sometimes found an intellectual light in their philosophers and writers; but how often the glimmer-

ings of their knowledge were extinguished in human blood! How many Alexandrian libraries were destroyed by savage warriors! How often the pall of night was cast over the rising sun of science, and the human race thrown back into the depths of barbarism! After the fall of the Roman Empire nearly every vestige of science, every monument of art, and every trace of civilization, was completely obliterated. Wave after wave of unmitigated barbarism rolled over the face of Europe and for several centuries made the darkness complete. Yet in the breast of man was deeply and firmly planted the germ of intellectual resurrection which is ever ready to spring forth when nourished by favorable opportunities.

About the beginning of the sixteenth century, Christianity had been crushed by Romanism; the doctrine of indulgences and penance had revolved itself in the mind of Martin Luther, until one day, while climbing the steps of the monastery on his knees, he seemed to hear, as it were, a voice from heaven saying: "The just shall live by faith." He arose; he set to work about writing the theses, which he nailed on the door of All Saints' church, and then began preaching the Reformation. It is through this great work that we have the light and liberty of the gospel which we enjoy to-day.

In the critical period of American history, when the colonists were oppressed by England, there arose light out of the darkness which dispelled the gloom. Patrick Henry, in thrilling words, demanded the light of liberty or the darkness of the tomb. Thousands of lives were sacrificed on the Martian altar for liberty, and to-day we are enabled to point with pride to the Declaration of Independence, to the statue in New York harbor representing "Liberty Enlightening the World," to the American eagle, the Star-Spangled Banner, and to the Bible, which are the emblems of liberty.

There was another period of darkness within the memory of many of us—the period of American Slavery—when the intellectual darkness of the slave was to be compared with his natural color. In the midst of the struggle for light—the great Civil War—Abraham Lincoln sent out the Emancipation Proclamation, and by that said: "Let there be light." The war continued, brave men fought, bled, and died, until at Appomattox Court

House, Grant drew aside the curtain and let the glorious light of American liberty shine upon us.

We are living in an enlightened age. True, we have not been able to discover a few of the lost arts of the Egyptians, but we have countless numbers of modern inventions, which are of more use to mankind than the art of embalming the dead or erecting the colossal Pyramids.

But we have not reached our zenith—our climax is not complete. Wherein shall we become more enlightened? "We must educate."

In the mind of many a man whose time is devoted to tilling the soil for a scanty subsistence, there slumber powers, which, had they been developed by early discipline, would have elevated their possessor to the first rank of philosopher or statesman; and many a mechanic who goes patiently the round of unvaried toil is unconsciously the owner of faculties, which, nurtured and expanded by education, would have enabled him to electrify Senates, and to win that preëminence which men award to genius.

Instruction is to man what culture is to the plant, and when deprived of this, his powers remain wholly latent, or, like the uncultivated plant, are worthless. Ignorance is the darkness of night in which man slumbers away an unprofitable and miserable life—a darkness which the rays of knowledge must disperse before he will awake to exercise and rise to improvement.

It is a cold and cheerless state in which the finer sensibilities and feelings of the human soul are locked up, and man is deprived of the enjoyment which results from their exercise and perfection.

Intellectual development is not an instantaneous work, but a progressive one. A diamond may be centuries in forming, other crystals may be formed in a moment; the diamond is almost indestructible, the other may be made to perish in an instant.

There is a fixed law in nature which causes that which has been suddenly acquired, whether reputation or fortune, to soon vanish. He who suddenly becomes popular, and is content with his popularity, shall in a moment be forgotten. So real intellectual worth can only be attained by hard and continuous efforts.

If then we would see the foundations on which the fabric of our country's liberties shall rest to the remotest generations, if

we would see her carry forward the work of political reformation and the bright and morning star rise over a benighted world, let us elevate the intellectual and moral character of every class of our citizens; and let us instil into them thoroughly the principles of the Christian religion.

The world even in this enlightened age is crying for more light. We need more master minds like those of Edison, Gladstone and the departed Blaine. How are we to get them? "We Must Educate." They must be educated in our colleges.

The thick ranks of the great army of mankind are marching over the fields of time to great conflicts and the rewards of eternity. They march to the music of thought, and he who makes the loudest and best music will have the most followers. We are not to elevate a few by depressing the many, but to seek the greatest good to the greatest number; this must be brought about by educating the masses. Never in the history of the world have educated men and women been so much in demand as they are now.

The thundering of cannon and the crack of rifles can quell mobs, but education prevents them. Superstition and bigotry cry out against increased illumination, but when the twentieth century is ushered upon us, our intellectual light will compare with that of our forefathers as the modern electric light with their candle.

But not until the means of education everywhere throughout our country shall be as free as the air we breathe, until every family shall have the Bible for its guiding-star, shall we exert our proper influence in the cause of our fellow-men. And we shall not have reached our goal until all the scattered elements of good, which lie concealed in the material world shall have been discovered, collected, combined, and amplified to their fullest extent, until all portions of the moral and intellectual domains shall have reached their highest culture, until the knowledge of every attainable law in the universe shall have enlightened and expanded the human understanding and secured the universal fealty of our race, until man shall have achieved every conquest of which his nature is capable, over himself and the visible world, over mind and matter—then, and not till then, will we see the light of intelligence and Christian civilization in all its brilliancy and glory.

J. H. MAYSILLES, '95.

College Directory.**Faculty.**

E. BENJ. BIERMAN, A. M., PH. D.,
PRESIDENT,
Professor of Mental and Moral Science.

H. CLAY DEANER, A. M.,
Professor of the Latin Language.

JOHN E. LEHMAN, A. M.,
Professor of Mathematics.

REV. JNO. A. McDERMAD, A. M.,
Professor of the Greek Language.

JOHN A. SHOTT, PH. B.,
Professor of Natural Science.

MARY E. SLEICHTER, A. B.,
Professor of English Literature.

CARRIE M. FLINT,
Professor of Instrumental Music.

GERTRUDE ALBERTSON.
Professor of Harmony and Fine Art.

HARVEY D. MILLER, B. S.,
Teacher of the Violin.

Literary Societies.*CLIONIAN.*

MISS ANNA E. WILSON, President.
MISS ELLA PENNYPACKER, Secretary.

KALOZETEAN.

SHERIDAN GARMAN, President.
GEO. A. L. KİNDT, Secretary.

PHILOKOSMIAN.

D. S. ESHLEMAN, President.
GEO. H. STEIN, Secretary.

Y. M. C. A.

GEO. K. HARTMAN, President.
HARRY W. MAYER, Secretary.

Y. W. C. A.

MISS MAGGIE STRICKLER,
MISS ESTELLA STEHMAN.

Philokosmian Literary Society.

Esse Quam Videri.

Our school days pass by very rapidly. We can scarcely realize that more than a month of this term is already gone. Nevertheless, it has been a very profitable one for the society. Every member seems to take a very active interest in the work. The literary performances are with very few exceptions ably rendered. The debates, particularly, are spirited and closely contested. Unusual life is being manifested in every department of society work.

During the past month the names of six young men have been added to our list of members. They are the following: Messrs. Hooverer, Wallace, Yoe, Henry, Boyer and Beattie.

Among those who visited us during the month were the following: Prof. McDermad, Rev. Spayd and Wife, Misses Brightbill, Walmer and Cowling and Messrs. Smith, Henry, Herr, Sheets, Saylor and Backastoe.

On the 25th ult. H. E. Runkel started upon a trip to Chicago, where he will remain for about two weeks enjoying the sights that are to be seen at the Columbian Exposition.

Among the prominent features of society work are con-joint sessions with the Clonian Literary Society. Such a session will be held on the evening of the 27th inst. A special programme has been prepared for the occasion and a pleasant time is anticipated.

The belief seems to be prevalent among our numbers that co-education is advantageous when applied to literary societies as well as to the recitations in the class room.

Kalozetean Literary Society.

Palma non sine pulvere.

Owing to the fact that the new editor was not acquainted with the ways of this journal, the items for last month were too late. We hope to do better from this time on.

Mr. H. H. Sloat, '93, has secured a position as teacher at Rockport, Carbon county; he writes and says he is well pleased.

Mr. S. Evers, '91, has entered the theological department of Yale University. It seems to us that we may yet expect great things of our friend.

Mr. J. F. Zug, '94, who spent last year at Mt. Morris College, Ill., has returned and intends graduating this year. He has many wonderful tales to tell of the far West.

Mr. H. W. Mayer, '95, spent a week at the World's Fair this month. He reports a good time, and says it is hard to settle down to work again.

Messrs. Pennypacker and Gable, who were with us last year, have entered Franklin and Marshall College; we are

sorry to lose them, but wish them all success in their new fields of work.

Mr. David Buddinger, who contemplates entering the ministry, has joined us, and we expect more to follow.

We take this opportunity to ask our ex-members not to forget us. We would be very glad to hear from you. It always makes us feel more like going on when we hear words of encouragement from our former members.

Our Alumni.

'70. It is currently reported that Mrs. John R. Reitzel (Mary A. Weiss) and husband are making preparations to visit Palestine and the Holy Land early the coming winter and spend several years there and in other lands of the Orient.

'73. Henry B. Stehman, A. M., M. D., was recently elected to a professorship in Rush Medical College, Chicago.

'87. Rev. John L. Keedy, who completed the theological course at Yale last spring, has returned for another year, having won a prize which gives him a year of special work. After he had matriculated on entering Yale the Dean said to him that he would have to study to maintain the record of the L. V. C. boys. He has nobly done it.

'88. Miss Sallie Mark, of Boston, is visiting friends in Lebanon, Pa.

'88. Miss Alice Kutz, of Newville, Pa., visited Miss Mary M. Shenk on the 7th inst., and spent a week. On the 20th of next month she will return to Freeburg, Pa., where she enters upon her third year as teacher of music in Freeburg Academy.

'88. Rev. Joseph K. Wagner, B. S., has accepted a call from the U. B. congregation at Russell, Kansas, and at the recent session of the East Pennsylvania Conference took his transfer to the Northwestern Kansas Conference.

'91. Miss Ella N. Saylor has resumed her work in the N. E. Conservatory of Music in Boston, Mass.

'92. Hervin U. Roop, A. B., professor in the State Normal School at Shippensburg, was admitted to membership of East Pennsylvania Conference at its recent session in Steelton.

'93. Harry H. Sloat has recently taken charge of one of the public schools of Carbon county.

'93. Miss Elvire Stehman, in company with her father, spent the first part of this

month admiring the æsthetic and artistic at the World's Fair.

Personals and Locals.

Mr. John M. Smeltzer, of Myerstown, Pa., entered College as a classical Freshman on the 9th inst.

John R. Wallace, '95, has won quite a reputation for his original stories. They are teeming with pathos and humor.

Miss Loose, who spent a week at the World's Fair during September, has resumed her work.

Miss Mary A. Zug, of Lebanon, Pa., who attended College during '87, has gone to her church school at Mt. Morris to complete the Teachers' course.

The Tennis Club have beautified their courts under suggestions from its President and Prof. Shott.

The first public of the Junior rhetorical will be given on November 11.

The Freshmen have placed their names high on cupola of the College. The flag of '97 floated to the breeze, but now looks sad.

What Freshman takes his siesta in the forenoon in the campus? He *dormit* near the Tennis grounds.

Willie Wyand, a former student from Keedysville, Md., was married on the 11th inst to Miss Fannie Davis, of Rockville.

Messrs. Hartman and Huber will attend the W. M. C. A. Convention at Wilkes-Barre, from the 19th to the 22d inst.

Messrs. Runkle, Hoverter and Maysilles on the evening of 17th inst. attended a sociable in Lebanon, Pa.

The Tennis Club of Hummelstown has accepted the challenge given by our club, and the contest will take place on our grounds Saturday, the 28th inst.

W. H. Kreider, '94, attended the Frederick Fair. He praises the hospitality of the Maryland *puerularum*.

D. S. Eshleman, '94, did not take work at the last Conference. He will devote his entire time to his work in College.

Rev. M. J. Mumma visited the College on the 20th inst.

Rev. Chas. Rhoads, of Philadelphia, has been re-elected president of the Christian Endeavor Society at its recent meeting in Reading. He was a student at the College.

Miss Lavinia Isett, niece of Mrs. Bierman, has entered College in the department of music.

Mr. Maurice Bowman, of Royersford, Pa., visited his sister on 17th inst., and accompanied the students on their "chestnut picnic."

Mr. Chas. Saylor and Mrs. Mary E. Imboden (Bowman) were married on the 17th inst. The services were performed in the beautiful new home of the bridegroom, on East Main street, in the presence of the immediate families.

The class in beginning Latin is one of the largest for many years.

Miss Albertson has a very interesting class in Elocution. Their recent effort on the rostrum showed marked progress.

The Teachers' Institute of Lebanon County will be held from November 20 to 25. A special feature will be the drill of teachers.

Mr. C. F. Flook, editor of the *Guide*, attended the October meeting of the Executive Committee.

The first musical recital of the term was largely attended. The performers did excellently. They will be given monthly.

The Base Ball Club has not been very active this term. They are husbanding their strength for the spring exhibitions.

Christian Association Notes.

The Social Reception, which was given by the Y. W. C. A. and Y. M. C. A. to the students and members of the Faculty, was greatly enjoyed by all present.

Two classes in Bible Study have been organized under the direction of the Y. M. C. A. The one in Practical Bible Study meets on Sunday afternoon; the other is using Stalker's Life of Christ, and meets on Monday evening. G. K. Hartman has charge of the classes.

Special services appropriate to the Day of Prayer for Young Women were held here. Miss Sleichter was in charge of the meeting.

G. K. Hartman and S. F. Huber will represent the Y. M. C. A. at the State Convention, which meets at Wilkes-Barre, October 19th-22d.

Misses Sleichter, Flint and Strickler expect to attend the Y. W. C. A. State Convention at Lancaster, November 4th and 5th, as the delegates from the College Association.

The membership of the Y. M. C. A. has increased considerably. The new members are taking part in the meetings and making themselves generally at home in the work.

Y. M. C. A. State Convention.

The 26th Annual Convention was one of the most successful ones ever held in this State.

It was held at Wilkes-Barre, October 19th to 22d. The incoming trains brought delegates from all directions until the number almost reached four hundred. The ladies of the First M. E. Church served an excellent dinner at the Association building to all who came on the morning or noon trains. The opening session began at 3:30 p.m. Ex-Governor James A. Beaver was elected President of the Convention. He is an able, energetic presiding officer who knows what to do and when to do it. He is President of the Bellefonte Association and a member of the State Committee.

All the delegates took supper together, at a large hall close to the Association building, as the guests of the Wilkes-Barre Association. The evening session was devoted to an informal conference for comparison of experiences and a careful consideration of the past year's work. The meeting was deeply impressive and doubtless will tell on the work of the new year upon which we have entered.

A very helpful topic which was discussed on Friday was "What do Our Associations Most Need?" It was eminently practical, and responses were given by many delegates who represented the general, college and railroad work. Interesting and instructive Bible Studies were conducted during the sessions of the Convention by S. D. Gordon, State Secretary of Ohio; J. W. Dean, "The Quaker Evangelist," and Robert E. Speer, of New York.

E. L. Shuey, of Dayton, Ohio, read a most excellent paper on "Possibilities of the Educational Work of the Associations," which called forth many words of warm commendation. He also made a telling address at the Student's Conference. Evidently he is very much interested in all departments of Y. M. C. A. work. At the close of the afternoon session on Friday the College delegates marched to the residence of Mr. and Mrs. H. T. Atherton, where we were most hospitably entertained. We enjoyed the tempting viands prepared for the inner man, and a pleasant social time and an instructive college conference. The work among railroad men was a prominent feature on Friday evening, and the differ-

ent phases of College Association work were ably presented on Saturday evening. The Opera House was crowded during the Men's Gospel Meeting on Sunday afternoon. It was effective in leading a number of persons to desire an interest in the Lamb of Calvary. It was densely packed during the farewell services in the evening. The year text for this year is Isa. 63: 19, We Are Thine.

G. K. HARTMAN.

Reviews.

The Latin and High School Review of Cambridge, Mass., *Gas*, published by the National Normal University, Lebanon, O., and the High School Calendar, Buffalo, N. Y., are new exchanges.

Some of our exchanges gave us very favorable words of commendation on the improved appearance of our paper.

San Joaquin Valley College *Ensign*, was one of our early exchanges last month. Miss Alice Gingrich is Professor in Music at that institution.

The *Ossarist* contains a cut of Rev. W. M. Yates, the new Acting President of Findlay College.

Rev. Yates is a young man, a graduate of Findlay College and a native of the Keystone State.

The *Otterbein Aegis* contains the opening address which was delivered at that institution by Rev. W. O. Fries, an Alumni of Lebanon Valley College. It will bear careful reading and thoughtful meditation.

The September number of many of our former exchanges have not yet reached us.

The Chestnut Picnic.

The Junior Chestnut Picnic was held at Mt. Gretna on the 18th inst. After prayers on the day before, Mr. Maysilles extended an invitation to faculty and students to join them at Ladies' Hall, where teams would be in readiness to accommodate all. An applause followed that bespoke a hearty acceptance.

At 7 o'clock the merry crowd left amid class yells, songs, etc. The journey was much enjoyed. Many air castles were built; bushels of chestnuts *in imagine* were to be gathered. On reaching the park, the hunt began. Chestnuts large and chestnuts fat, how they made our hearts go pitty-pat. Thanks, thanks, kind Juniors for supplying them. The day was

spent in games, boating and visiting the sights. Prof. McDermaid replied to the toast "Our Juniors." The mountain air gave all good appetites for the repast which had been prepared.

A unique idea was the presentation of a badge by the Juniors to each one, in their class colors, which was worn as a souvenir of the day. Not till the stars were shining, did we return. A more enjoyable chestnut picnic was never spent. Thanks to '95 for all your kindness.

A Blossom Study.

What can be more beautiful than the bridal veil which nature casts over the fruit trees in the opening spring? An old apple-tree, with its gnarled branches crowned with its exquisite blossoms of radiant purity, touched here and there with the rosy fingers of spring, it would seem as if nature out of her overwhelming wealth and wanton fulness of life had so lavishly glorified the bare boughs, and yet any botanist will tell us the contrary.

Blossoms imply poverty of conditions. They would have become leaves had not nature specialized them for the purpose of reproducing the species. It is because the blossoms are beset with limitations, and crippled in their efforts to become foliage, that they are the dainty symphonies of color and fragrance which rejoice the eye while they endure, and afterward fulfil their mission by being transformed, in the wonderful alchemy of nature, into the fruit, which is a seed-vessel containing the embryo for another life. If the leafy branch had not been interrupted and limited in its progress, it would have become merely foliage; but by reason of the poverty of conditions which were necessary for this growth, it became a blossom and then fruit, thus giving up its own individuality that it might become a means of reproducing many other trees by its seeds.

Is there not a message for us in this spring symphony of blossom? Nature never breaks laws, but carries out perfectly all of the Creator's purposes.

Self-sacrifice, disappointment, limitations in the tree, make it more beautiful, and its culminating glory is when it gives up its own purposes and is thwarted into blossom.

Do we realize that it is only through pain and disappointment and loss that we reach the deepest meanings and the

highest purposes of life? Our plans are so fair that it is hard to believe that, if we could have carried them out, we should have become nothing but leaves, and when repression and loss comes, we let the poverty of our conditions dwarf and stunt our spiritual growth, instead of producing the beautiful blossoms of submission, trust, and living for others, which might have been the very crown of our lives.—*Sunday-school Times.*

Rev. D. S. Early's Knock-Down Reply to Cardinal McCloskey.

(Published by Editor.)

In December, 1878, D. S. Early, General Agent of the U. B. Mutual Aid Society, was sent to Augusta, Maine, to confer with the Insurance Commissioner as to the admission of the Society to do business in that State. In Portland he was joined by Mr. B. L. Chadbourne, of Eastport, Maine, who was to accompany him to Augusta in the interests of the Society.

Being seated together in the car, soon after the train pulled out from Boston, Mr. E. and Mr. C. engaged in conversation, and ere long, by request of Mr. C., Mr. E. commenced to explain to him the origin and creed of the Church of the United Brethren in Christ. Being a very energetic and demonstrative talker, Mr. Early's manner attracted the attention of nearly all in the car, and especially of an elderly, clerical looking gentleman who sat in the next seat behind them, who happened to be (although Mr. Early did not know it) none other than Cardinal McCloskey, of New York. In the course of his remarks, Mr. Early spoke in commendable terms of some of the peculiarities of the church of his choice, and pointed out its superiority in doctrine on certain points.

But in the midst of his earnest conversation, Cardinal McCloskey interrupted him by saying: "Yes, my friend, but how do you know that your church is right?" This, from an entire stranger, rather took Mr. E. off his pins; but, recovering himself he turned to the Cardinal, in blissful ignorance as to the greatness of the man whom he was now addressing, and began to assign reasons for believing that his church was right. But as he assigned one reason after another, the Cardinal would always reply: "Yes, my friend, but how do you know that your church is right?" and thus succeeded in

making it, for the time, quite warm for Mr. Early. By this time nearly all the passengers in the car (many of whom, including Mr. Chadbourne, knew the Cardinal) were noticing with much interest and amusement what seemed to be a very unequal contest.

Finally, in his attempt at giving a reason for believing that his church was right, Mr. E. referred to Martin Luther as an authority. But, at once the Cardinal replied by saying: "Yes my friend, but how do you know that *Martin Luther* was right?" This was too much for Mr. E. It raised his Pennsylvania Dutch blood; and, rising to his feet, and turning around so as to look the Cardinal square in the face, he said in a very loud voice and with great emphasis, the eyes of all in the car now fastened upon him: "Well sir, since you have asked me that question, I will just tell you how I *do* know that Martin Luther was right. I *know* he was right because of what he did. There was the old Pope and all his Cardinals and Bishops and Priests and all the Kings and armies of Europe on the one side, and there was nobody but little Martin Luther and God Almighty on the other side; and little Martin Luther just took that old Pope's bull by the horns, and gave his neck such a twist as he will never get over until Gabriel blows his horn, and sends the old Pope with all his Cardinals, Bishops and Priests down to hell where they belong. *That, sir is the way I know he was right.*" The last sentence he roared out at the top of his voice, and with its completion, all the passengers in the car clapped their hands, cheered and burst into roars of laughter.

Soon the train stopped, and the Cardinal, having reached his destination, left the car, but before doing so he gave Mr. Early a hearty shake of the hand, said he was glad they had met and complimented his pluck and shrewdness. When Mr. Chadbourne informed Mr. E. that he had been talking to Cardinal McCloskey, he was somewhat stunned; but, recovering himself, he remarked in his characteristic way: "Well, I don't care if I did handle him a little roughly; he interrupted us in our conversation, and when a man does that he must put up with what he gets." From that on Mr. E. was lionized by those New England passengers. They seemed to be perfectly delighted over the fact that in a wordy battle "a little Penn-

sylvania Dutchman" (as Mr. Early was wont to denominate himself) had so completely unhorsed the great Cardinal McCloskey, of New York.

From Itinerant. I. L. KEPHART.

A Lesson from Pompeii.

In the year 79 the city of Pompeii, standing in the fertile plain at the foot of Mount Vesuvius, was overwhelmed by an eruption of the volcano. For almost seventeen centuries the ruins of the city lay buried under the mass of ashes and other volcanic matter; and during the Middle Ages even the fact that such a city had once existed was lost from human knowledge. In the year 1748 King Charles III., of Naples, began to make excavations in the site of the ancient city; and his search was soon rewarded by the discovery of many interesting relics of the once busy life of the place. The researches have been continued since, and for a number of years past the excavations have been conducted under the direction of the Italian government. About one-half the city has been by this time exhumed. Such relics as can be removed have been transferred to the great museum in Naples. The ruined walls of the buildings are left standing, the lofty columns and extent of some of them suggesting the elegance of the city in the days of its prosperity.

Among the most interesting of the remains found are those of human beings, in all manner of relations and attitudes. In some instances families were taking their meals when the suffocating and fiery flood overtook them. Some were making their toilets, others were taking their baths, some were engaged about various occupations, and some were in the streets in the attitude of flight, as if seeking to escape from the deluge of destruction. Every kind of production belonging to a busy city life has been unearthed, works of art of various kinds, statues, fountains, gods, coins, jewelry, clothing, pottery, loaves of bread in the bake-shops, vehicles, and so on. Dogs and other animals in flight have also been found.

Large mural paintings also are among the discoveries. Some of the dwellings were homes of luxury, and their plastered walls were ornamented with these rich frescoes. The figures as sketched by the artist and colored by his brush, now,

after a lapse of over eighteen centuries, still stand out in their original and striking effects.

One of the valuable lessons that we may gather from the strange history of this ancient city of Pompeii is that neither earthquake nor volcanic eruption nor lapse of prolonged centuries can completely blot out the works of men's hands. Our *Friend* boys and girls are painting pictures now which twenty centuries hence, or twenty centuries a thousand times repeated, shall still stand forth in all their clearness of outline and meaning. In every day's words and acts, nay, in each day's secret thoughts and unspoken feelings, the brush is taken up and some form of outline or coloring applied.

Again, every act of ours after it is performed passes to the record of eternity. We cannot change it; it has passed out of our power. Time may seem to cover it up. It may not be recalled during our life-time. But some time in the future the rubbish of the ages will be removed, the judgment will be set, and men will be judged according to the deeds they have done. Then all the acts of our earthly life will stand forth with a distinctness and power that will be to the wicked utterly appalling. Murderers will see ghastly pictures of blood; drunkards their beastly excesses; gamblers their instruments of fraud; rumsellers their victims; profane men will hear the echoes of their profanity; the vile of their filthy conversation; and every kind of wicked and debased people will meet again the true transcript of their sinful lives on earth.—*Selected.*

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CUMBERLAND VALLEY RAILROAD.

TIME TABLE—OCT. 1, 1893.

DOWN TRAINS.	C'bg Acc.	Ky'e Exp	Mr'g Mail	Day Exp	Ev'g Mail	N'gt Exp
	No. 12	No. 2	No. 4	No. 6	No. 8	No. 10
Lv. Winchester.....	A. M.	A. M.	A. M.	P. M.	P. M.	P. M.
" Martinsburg.....	6 15	.....	.....	2 30	3 20	4 50
" Hagerstown.....	7 00	.....	.....	3 20	4 10	7 10
" Greencastle.....	7 40	8 30	11 25	4 10	7 36	8 00
" Chambersburg.....	8 09	.....	11 48	4 36	8 16	8 30
" Shippensburg.....	6 10	8 30	9 05	12 30	5 30	8 53
" Newville.....	6 32	8 55	.....	12 50	5 51	9 20
" Carlisle.....	6 53	9 15	.....	1 15	6 17	9 43
" Mechanicsburg.....	7 18	9 40	9 56	1 40	6 43	9 43
Ar. Dillsburg.....	7 42	10 04	.....	1 40	6 43	9 43
" Harrisburg.....	8 03	10 25	10 30	2 00	7 05	10 05
" Philadelphia.....	11 25	1 25	1 25	6 50	11 15	4 30
" New York.....	2 03	4 03	4 03	9 38	3 50	7 33
" Baltimore.....	11 15	3 10	3 10	6 45	10 40	6 20
	A. M.	P. M.	P. M.	P. M.	P. M.	A. M.

Additional trains will leave Carlisle daily except Sunday at 5:55 a. m., 7:48 a. m., 3:40 p. m., stopping at all intermediate stations, arriving at Harrisburg at 6:40 a. m., 8:03 a. m., 4:30 p. m.

Evening Mail runs daily between Harrisburg and Chambersburg.

UP TRAINS.	Win Acc.	Me's Exp	Hag Acc.	Ev'g Mail	C'bg Acc.	N. O. Exp.
	No. 1	No. 3	No. 5	No. 7	No. 17	No. 9
Lv. Baltimore.....	P. M.	A. M.	A. M.	A. M.	P. M.	P. M.
" New York.....	11 40	4 45	8 53	11 20	2 15	4 23
" Philadelphia.....	8 00	12 15	.....	9 00	2 00	2 06
" Harrisburg.....	11 20	4 30	8 50	11 50	2 20	4 30
" Dillsburg.....	4 40	7 53	12 40	3 40	5 20	8 00
" Mechanicsburg.....	5 03	8 13	1 03	4 01	5 41	8 20
" Carlisle.....	5 30	8 36	1 29	4 25	6 05	8 44
" Newville.....	5 55	9 00	1 52	4 55	6 36	9 08
" Shippensburg.....	6 15	9 21	2 13	5 10	6 57	9 29
" Chambersburg.....	6 40	9 43	2 35	5 35	7 20	9 50
" Greencastle.....	7 02	10 04	3 01	5 50	10 12	.....
" Hagerstown.....	7 25	10 27	3 25	6 18	10 35	.....
" Martinsburg.....	9 30	11 12	.....	7 02	.....	.....
Ar. Winchester.....	11 00	12 00	.....	7 50	.....	.....
	A. M.	A. M.	P. M.	P. M.	P. M.	A. M.

Additional trains will leave Harrisburg daily except Sunday at 10:35 a. m., 10:45 p. m., arriving at Carlisle at 11:20 a. m., 11:30 p. m., stopping at all intermediate stations; additional train will leave Hagerstown at 8:00 a. m., arriving at 11:00 a. m., stopping at all intermediate stations.

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AGE.	ASS'T	AGE.	ASS'MT	AGE.	ASS'MT	AGE.	ASS'MT
20	65	30	75	40	90	50	1 30
21	66	31	77	41	92	51	1 40
22	67	32	79	42	94	52	1 50
23	68	33	81	43	96	53	1 60
24	69	34	83	44	98	54	1 70
25	70	35	85	45	1 00	55	1 80
26	71	36	86	46	1 06	56	1 92
27	72	37	87	47	1 12
28	73	38	88	48	1 18
29	74	39	89	49	1 24

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Volume VI.

Number 9.

THE COLLEGE FORUM.

NOVEMBER, 1893.

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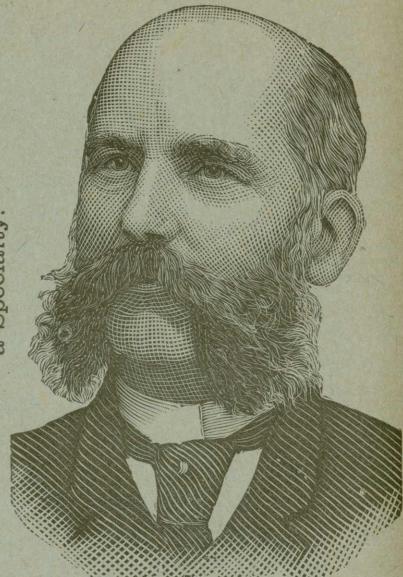
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THE COLLEGE FORUM.

LEBANON VALLEY COLLEGE.

VOL. VI. No. 9.

ANNVILLE, PA., NOVEMBER, 1893.

WHOLE NO. 65.

EDITORS.

H. CLAY DEANER, A. M.,
Editor-in-Chief and Publisher.

ASSOCIATE EDITORS.

JOHN H. MAYSILLES, '95. D. S. ESHELMAN, '94.
WILLIAM H. KREIDER, '94.

SOCIETY EDITORS.

Clonian Society—MISS MAGGIE STRICKLER, '94.
Philokosmian Society—OSCAR E. GOOD, '94.
Kalozetean Society—G. A. L. KINT, '94.

All communications or items of news should be sent to the Editor in Chief. Subscriptions should be sent to the Publishing Agent.

THE COLLEGE FORUM will be sent monthly for one school year on receipt of twenty-five cents. Subscriptions received at any time.

For terms of advertising, address the Publisher.

Entered at the Post Office at Annville, Pa., as second-class mail matter.

Editorial.

THE week of prayer for young people of our colleges was observed.

THE second entertainment of the lecture course will be given on December 1.

THE anniversary of the Clionians promises "a feast of reason and a flow of soul."

THE lace curtains which have beautified the Ladies' Hall are the gift of the ladies of the Hall.

THE Thanksgiving services will be held in the new Lutheran Church. Sermon will be preached by Rev. Spayd.

MRS. M. O. LANE, wife of Rev. Lane, former agent of the College, died suddenly of heart failure, aged sixty years and two months. Mrs. Lane had many friends in Annville, who deeply mourn her death. The FORUM sympathizes with

the bereaved husband and children and prays that God's choicest blessing may comfort and keep them, till reunited in Heaven.

THE recent family reunion of our pastor, Rev. Spayd, was attended by their parents and nearly all of their brothers and sisters.

PRESIDENT BIERMAN will attend the meeting of the College Association which meets at Columbia College, New York City, December 1st.

FOOTBALL is receiving quite an impetus. Daily the ball is sent across the campus by skilled athletes, who are making for themselves an enviable reputation.

The meetings were very spiritual and well attended. Three have professed faith in Christ. Our next issue will give a more full account, as meetings are still in progress.

THE educational meeting of the presidents and educators of our colleges to be held at Johnstown, on the 28th inst., is looked forth to as of great significance. We as a church seem to be awake to every interest save the equipping of our colleges. Great questions are to be solved which will effect the church in her influence in the coming years. Despite the apathy and neglect of the church in well endowing her colleges, they have been powers for good and given her prestige. We rejoice that the day has come when the highest authority of the church makes a special call to consider the colleges' many

needs and desire plans for speedy relief. Let the church pray most fervently that wisdom may be given those who shall consider these vital interests of our Zion.

Meeting of Trustees.

The annual meeting of the Board of Trustees of the College is regularly held during Commencement week, and for many reasons this is about the best time for the transaction of its usual business, but there are times when new interests spring up which if properly directed at once will inure to the advantage of the enterprise under management, and which if neglected or postponed will involve loss in more than one way.

The Executive Committee, believing that the auspicious time is at hand when the right action taken by the authorities of the College will very favorably tell for its future prosperity, have therefore authorized a call for a special session of the Board on the tenth day of January next. This call is accompanied with a cordial invitation to all friends of the College and education in general to meet with the Board for the purpose of discussing the future interest of the institution and devising plans to make it what it ought to be and readily may be made to be by proper support—namely, first among its equals in our State.

Within the borders of the five patronizing Conferences of the College there is wealth enough controlled by our people to fully equip and amply endow the institution, and we have the confident hope that under proper direction that may be done at an early day. We await the action of the coming meeting of the Board with no ordinary solicitude.

Our College Agent.

We are gratified to state that the Executive Committee of the College, at its recent session, October 27th, by a unanimous vote elected the Rev. Martin J. Mumma General Agent of the College. Mr. Mumma is well known to nearly all the readers of the FORUM, and therefore needs no introduction here. Suffice it to say that he is a Christian gentlemen of broad culture, excellent preaching ability, a fine conversationalist, an indomitable worker, and a man of winning manners.

The College is to be congratulated in securing his services for this important position, and with a united and earnest support on the part of the friends of the cause of education, we predict for him eminent success.

Rev. Wm. O. Fries, A. M.

The friends in the East, and especially those in Lebanon Valley College, were delighted when the welcome intelligence came last week that the gentleman whose name heads this article is appointed pastor of Westerville (Ohio) U. B. Church.

This is the location of Otterbein University and with this congregation worship the faculty and students of the institution. Mr. Fries is an *alumnus* of Lebanon Valley, was graduated in the class of '82 and afterwards completed a theological course in Union Biblical Seminary.

Since then he has been preaching and teaching in turn, and certainly no higher compliment could come to any young man than to be called to serve as college pastor in a town and congregation whose pulpit in former years was filled by men of eminence like Dr. Swain, Dr. Chapman and Bishop Mills. Lebanon Valley takes pride and tenders congratulations to her son in his promotion.

Night.

Night, sable goddess,
Spreads her gloom o'er all,
Casting a deep shade,
Like unto man's fall.

Thy darkness hides sin ;
Foul acts there do dwell ;
Since light they will shun,
Dark deeds to plan well.

Calm, thou art lovely,
Peacefully sleeping.
The birds fold their wings,
Safe in thy keeping.

Nature calmly lies
In thy darkness still ;
Unbroken by naught
But God's holy will.

Thou emblem to all
Of eternity,
Dreadful and quiet
Thy reality.

Keep still thy silence;
Let it ever be
A warning always,
To keep me from thee.

N. C. S. '97.

The Sabbath Day.

BY REV. GEO. F. BIERMAN, PH. D.

When man for his sins was driven from the Garden of Eden, God permitted him to carry with him two institutions established for his good before the fall. Which of these ordinances is the greatest mercy to the world, or which is the dearest to the heart of a good man or woman, I will not here undertake to argue. One of these is marriage, the other is the Sabbath day. If he is the enemy of virtue who would abolish the former, he certainly cannot be the friend of God who would set aside the latter. By restoring marriage as far as possible to its original purity in Eden, *i. e.*, by confining it to pairs and rendering it indissoluble, the Christian religion has incalculably advanced civilization, peace and all the domestic virtues. By restoring the Sabbath day as near as possible to its purity in Eden, *i. e.*, by the holy observance of all of it, man makes the nearest approach to primitive innocence and to future glory. There is certainly no example of any community, large or small, ancient or modern, continuing virtuous or happy for any considerable time if they slighted either marriage or the Sabbath day. While the Sabbath day is contemporaneous with man in Paradise, God re-instituted it on Sinai's summit amidst the flashes of lightning and the rolling of thunder, and placed the command in the moral code, "Remember the Sabbath day to keep it holy." It is the only one in the Decalogue that is expressed both positively and negatively. Infinite knowledge and wisdom have imposed upon man the bounden duty of keeping this day sacred or suffer the fearful consequences of a displeased and angry God. We learn by experience that the condition of a people does not render it at all impracticable to keep the Sabbath day. Indeed to the children of Israel on their long journey were wanting many conveniences which we now enjoy for its careful observance, and the law of the Sabbath can as well be kept now as at any former period. If it was practicable at any time, it certainly is so now. No good government will inflict a penalty upon the transgressor to whom obedience is impossible, even though the law remains on the statute books.

Some laws expire by limitation. Such are some of the laws of our country, and

such were some of the laws of Moses. The whole ceremonial law ceased after the death of Christ. Such was not the limit of the Sabbath, because Christ who was the fulfilling of the law set no limit for the observance of this commandment.

A competent authority may repeal a law, and thus its obligation may cease. Every free government affords numerous instances. In every well regulated government the repeal must be made by the authority which enacts the law. The great Lawgiver of the world is God. He ordained the law of the Sabbath, and he has never repealed it. All admit that the law was in force till Christ. Nor did he, the Son of God, repeal it, but he came to interpret and fulfil it. When the Pharisees were too exacting about his disciples he said, "The Sabbath was made for man, and not man for the Sabbath." Did Christ's most devoted followers keep the other commandments? So did they keep this. A law that was enacted with as much care as the law of the Sabbath certainly demands our utmost attention. It is introduced as no other. The very first word is a memento—"Remember." This word is found nowhere else in the Decalogue. It moreover, also, addresses man in the singular, "Thou shalt," and even goes to particularize by saying who is meant, a particularity which is found in no other precept of the table. In this command God also reasons on the equity of his demands. "I am no hard master." I give you six days to do your necessary work, therefore if you have any conscience at all give me the seventh. It is mine—it is the Sabbath of the Lord your God. Above all, do not rob God by profaning the greatest blessing that he gives to man, the day of rest. Best of all, God has set for us the example by resting Himself on the Sabbath day, and hallowed it.

But while the law of the Sabbath is enacted with great care, it is also *enacted often*. It was first established in the Garden of Eden, re-enacted on Mount Sinai and indorsed by Jesus Christ. Pious men have always acknowledged it, both under the old dispensation and under the new. It is often noticed by Moses, by David, by Isaiah and Ezekiel, as well as by St. Luke and St. John. But some one has said, "Old things have passed away, and behold everything has become new." The Sabbath under the old dispensation was the seventh day in

order, and now under the Christian dispensation it is the first. The change was made by the disciples. This change does not, however, ignore the idea nor the law. It still gives to God a seventh portion of time. It is positive, too, not one in six, one in ten, or one in twelve, but one in seven, and besides it commemorates the creation of the world and resurrection of Christ, as well as recognizes the Lord's day. God has also honored it by the outpouring of his Holy Spirit on the Day of Pentecost.

In keeping God's commandments there is great reward. The prophet Isaiah tells us that "If thou turn away thy foot on the Sabbath from doing thy pleasure on His holy day and call the Sabbath a delight, the holy of the Lord honorable; and shalt honor him, not doing thine own ways nor finding thine own pleasure, nor speaking thine own words, then shalt thou delight thyself in the Lord, and I will cause thee to ride on the high places of the earth and feed thee with the heritage of Jacob thy father, for the mouth of the Lord hath spoken it."

While, therefore, the law is good if used lawfully and every blessing attends it, so the violation of it brings misery and pain and in the end eternal punishment, because of the wrath of Him who made all things for good to them that love Him. But while the Christian Sabbath is "the day which the Lord hath made," we will be glad and rejoice in it. Let us therefore see *in what sense the law of the Sabbath is still binding.* In the Decalogue we learn that we are not to do any work, either mental or physical, on the Lord's day. Christ, who came to fulfil the law, best interprets this law by His own life and teachings when He said that "the Sabbath was made for man."

As "the Son of Man is Lord also of the Sabbath," he showed his disciples as well as the Pharisees that the law of the Sabbath as recognized by the children of Israel was no more a formal code, but had become a spiritual principle. For "the letter killeth, but the spirit maketh alive." The Decalogue tells us what it forbids under a penalty of death. Christ teaches us what it permits under a dispensation of grace. The Saviour went himself with his disciples on a journey on the Sabbath day. He did not forbid them to pluck the ears of corn and eat. He healed the withered hand on the Sab-

bath day. He also crossed the sea of Gennesaret in a boat after he had ordained his disciples on the mount, and comes into the country of the Gadarenes to drive out the legion of evil spirits and heal the sick.

We learn from this that all labor except what is of *necessity* or *mercy* is forbidden. Although carnal man will abuse the doctrine of necessity and mercy to defend his violations of the Sabbath day, yet "the law is good if used lawfully." Works of necessity as well as works of mercy are both permanent or occasional. Works of necessity are permanent in preparation for the house of God, and occasional when unusual events take place, as in the case of fire, flood or tempest. Permanent works of mercy are such as the supply of food and drink for ourselves and families, guests and animals. But "whether we eat or drink, or whatever we do, may we do it all to the honor and glory of God."

There are *three reasons why we ought to "remember the Sabbath day to keep it holy."*

We ought to be glad to keep the Sabbath day *for our own sakes*, because "it brings great reward," and because blessed is the man that keepeth the Sabbath from polluting it."

It is a remarkable experience of Judge Hale during forty years. He says that whatever he undertook in worldly business on the Sabbath day that business never prospered. More than this. The more careful he was in attending properly and diligently to the duties and privileges of the Lord's day, the more happy and successful he was during the following week.

"A Sabbath well spent
Brings a week of content,
And a health for the toils of the morrow.
But a Sabbath profaned,
Whatsoe'er may be gained,
Is a certain forerunner of sorrow."

Of all the persons who were convicted of capital crimes under Judge Hale while on the bench, he found only a few who would not confess, on inquiry, that they began their career of wickedness by a neglect of the Sabbath. Let a man lay a foundation of no Sabbath, and he most certainly finishes with the top-stone of "no God." At a certain boarding house there were fifteen young men. Six of these were always present at the breakfast table on Sunday morning, washed, shaved

and well dressed, and ready afterwards to go to church. They all prospered in business and were honorable citizens. The rest never appeared till near dinner time and their toilet poorly done, only ready to slip out at a convenient time to walk in the park, drive out into the country or sail on the river. How different these from the other six. They always had a hard time to get along, led wicked lives, and either ended their lives on the gallows, in jail or in a drunkard's grave. Of six ladies who spent their Sundays in playing cards, five died either objects of pity or without a moment's warning. People despise God by visiting the open cigar store or candy shop, or theatres or picnic grounds on Sunday, and God takes away the restraints of providence. There ought, then, to be a keeping of the Sabbath and a reverence for the church, because as soon as man gives over caring for the Sabbath, so soon will he neglect his soul. Where will it end? How shall we escape if we neglect this part of so great a salvation?

Then we should remember the Sabbath day *for the sake of our country*. Nehemiah in talking to the princes of Judah addressed them thus: "What evil thing is this that ye do to profane the Sabbath day: Did not your father thus, and did not our God bring all this evil upon us and upon this city? Yet ye bring more wrath upon Israel by profaning the Sabbath." Napoleon Bonaparte began the battle of Waterloo on the Sabbath, and the result was that he was defeated, his army destroyed, and the empire lost. General Montgomery made the attack on Quebec, and his army was defeated and he was among the slain. The British began the battle of New Orleans on the Lord's day, and utter defeat attended them. God's blessing does not rest on a nation that breaks the Sabbath. The success of Messrs. Bynall in the town of Staffordshire, England, and the prosperity of the community was wholly due to the observance of the Sabbath day. Not a mill nor a furnace was in operation on a Sunday, no labor strikes to mar their happiness. It would undoubtedly be a wholesome lesson for a Homestead or any community to take a look across the Atlantic. In the dark days of the French Revolution the divine Sabbath was trampled in the dust and a tenth day substituted without divine sanction, and so

frightful did society become that even the infidel authorities had to reinstitute the divine Sabbath and public worship in order to save the metropolis and the country from utter desolation. France is still reaping the sad vintage of her folly, nor will she ever have a permanent republic until she stops her roaring, royster, rollicking Sabbaths and gives the Lord His day. Blackstone says: "The Sabbath is of admirable service to the state considered merely as a civil institution." "A corruption of morals usually follows the profanation of the Sabbath." The state depends upon the home, and if the home is defiled by the violation of the laws of God, the state must necessarily be affected. From the Sabbath-loving home the state secures its best citizens. The mighty agency of the Sabbath day operates in suppressing the criminal and pauper classes of the land, and secures the peace and safety of all citizens. If we look over the map of freedom, we see that those nations that keep the Sabbath day holy are most prosperous. The present financial crisis of '93 may serve as a lesson that while as a nation the United States ranks foremost on the globe, God desires nevertheless his Sabbath to be respected; for, who knows but all may be the outcome of the violation of the Sabbath in opening the World's Fair at Chicago on Sunday in accordance with the decision of Judge Goggin that was made while under the influence of liquor. Though he made himself odious to the better class of people, yet "the just must suffer with the unjust." It not only brought shame to the bar, but to us as a nation. God still visits the iniquities of the people.

Lastly, yet not in the least, should we remember the Sabbath day *for the Lord's sake*. God rested on the first Sabbath after the Creation, thus setting us a most blessed example how to keep the Sabbath day by making it a holy day instead of a holiday. If we keep His day sacred we please and honor Him, and thus gain His favor in a crown of everlasting life. *God has often visited sore calamities on many violators of the holy Sabbath.* From the days of the man who perished for his sins in the camp of Israel to the present day, God has made awful examples of Sabbath-breakers. Men forsake God and He forsakes them. It is very evident to every Christian man and woman of this grand American Republic that we must

rise up *en masse* to protect this God-given institution so dear to the heart of every child of God. People are drifting away into antinomian laxity. We, as a nation, are in agitation more or less because of the strenuous efforts made by wicked men so greedy of gain as to overthrow the sacredness of the Sabbath by the enactment of laws to abolish the present statutes entirely or so to modify them as to permit many things which are violations of that *one* supreme law. No legislative body or potentate has any right to use their God-given authority in an unreasonable manner and interfere with laws established by God. The bold assumption of unprincipled men are caused by the lust of money and pleasure, and wholesome laws are trampled under foot. There is to-day a strong tendency towards a so-called Continental Sabbath. Will we allow the foreign element to Europeanize America? Can we give up the American Sabbath bequeathed to us by our forefathers? De Tocqueville, the celebrated French statesman, who was commissioned by his country to visit America for the purpose of studying the genius of our institutions, said before the Chamber of Deputies: "I went at your bidding and passed along their thoroughfares of trade. I ascended their mountains and went down their valleys. I visited their manufactories, their commercial markets and their emporiums fo trade. I entered their judicial courts and legislative halls, but I sought everywhere in vain for the secret of their success until I entered their Church. It was there as I listened to the soul-equalizing, soul-elevating principles of the gospel of Christ, as they fell from Sabbath to Sabbath upon the masses of the people that I learned why America was great and free, and why France was a slave." The end of the Sabbath would be for the United States the beginning of the reign of Mammon, Bacchus and Venus, which would finally overwhelm us in temporal and eternal ruin. From such a fate may the God of Lexington and Gettysburg deliver us. The Sabbath question is one of life and death in regard to Christianity. While the enemy of our religion tried the sword and fagot and could not destroy the gospel, the shades of perdition are trying to creep over this fair and happy land in another form. The last weapon that the enemy seeks to employ where-

with to destroy Christianity is to "corrupt" the Sabbath day and make it a day of festivity and sensual pleasure. Voltaire, one of the greatest infidels the world ever had, said: "There is no hope of ever destroying Christianity so long as the Sabbath is kept as a sacred day."

"Welcome sacred day of rest,
Sweet repose from worldly care.
Day above all days the best;
When our souls for heaven prepare.
Day when our Redeemer rose
Victor o'er hosts of hell.
Thus he vanquished all our foes;
Let our lips his glory tell."

The Demon of Nicotine.

In an article recently published Capt. Charles King, the well-known writer, paints a vivid picture of the terrible effect of the tobacco vice upon men in active military life. Describing one of the campaigns against the Apaches he says: "I saw brave and war-worn men—soldiers who had fought all through the Rebellion and all over the plains and mountains of the West—pleading with tears in their eyes for a little tobacco. Extreme cold, or wet, or starvation they could bear without a murmur, but, deprived of tobacco, they broke down utterly and 'wilted' like children."

It would be scarcely possible to depict more forcibly the awful consequences which follow in the train of indulgence in the tobacco habit. It eats away the very essentials to manliness, saps a man's vitality and reduces him to a condition of abject serfdom. If possible his condition is worse than that of slavery, for he is in bondage, not to a fellowman, but to a poison—a product of an inferior world, the vegetable kingdom. In a large measure the insanity prevailing in this country is to be attributed to the use of tobacco. Against the insidious approach of this monster, and the contamination of its poisonous breath, there is but one sure protection and that is complete abstinence from the use of tobacco in every form—*Young Men's Era*.

A Huge Pile of Confederate Money.

\$80,000,000 of Bills Issued by the Departed Nation Shipped to Atlanta.

Eighty million dollars in bills were shipped to Atlanta yesterday, the mammoth packages of money filling five large dry goods boxes and making in all more

than a dray load. None of the bills are current however, as they represent "nothing in God's earth now and naught in the waters below it." They were Confederate bills of the rarest type.

The huge pile of Genuine Confederate money was shipped here from Richmond, Va., the former capital of the Confederacy, and is now the property of Mr. Chas. D. Barker, No. 90 S. Forsyth Street, this city. The money is of every denomination issued by the departed nation, and in the big collection are bills of the rarest type. There are bills issued during every year of the war. Thousands of them are very valuable as relics, but the great number of them Mr. Barker has on hand will make them so common as to bring but little on the market.

This eighty millions of dollars of Confederate money has been all along supposed to have been destroyed. This is undoubtedly the largest lot of Confederate money in the world.—*Atlanta, Ga., Constitution, June 4th.*

What is a Christian?

Rev. W. H. Washinger, A. B., answers the above important question in his evening sermon Sunday, 12th inst.

"And the disciples were called Christians first in Antioch." Acts 11, 26. His theme—"What makes a Christian, or the characteristics of the Christian by the possession of which he is known."

"Antioch was a large and important city, and one of the first places where the disciples established a church. It was one of the finest cities in the world. Situated about three hundred miles north of Jerusalem. Among the half million of inhabitants could be found the representatives of almost every nation on the globe. It was in this respect very much like New York city, and was founded B. C. 300 by Seleucus Nicator, and named after his father, Antiochus. It grew rapidly and soon became recognized as 'one of the three greatest cities in the civilized world.' It was almost an Oriental Rome.

"The word 'Christian' was not given or assumed by the disciples, but applied by the heathen as a term of derision. That powerful epithet has swept over all nations, thrilling millions of souls. Wherever the wilderness has been made glad and the desert has blossomed as the rose, the name Christian has been and is

heard. Shakespeare may say, 'What's in a name.' 'A rose by any other name would smell as sweet,' yet what other name could be substituted for the name Christian? Many names have been used showing their character such as faithful, saints, brethren, disciples, believers, but the name Christian is the noblest and best of all. It shows our master and leader and pattern, our Saviour and hope. The name Christian is no longer held in derision. Ask the mother and the father whose child lies in the slimy jaws of death, whether they are Christians. If not, they say: 'No, I am ashamed to say it, we ought to be. The same reply comes from all men in their sober moments.'

"What makes a Christian? The question is sometimes asked. What makes a Jew? What makes a Buddhist? What makes a Mohammedan? A Jew would doubtless say that belief in God, which is not a dogma, but an intuition, whose attributes are unity, incorporeality, eternity and omnipotence, is the adamantine basis on which Judaism rests. He might add to this the reality of Revelation as the giving of the law through Moses, and future reward and punishment for those who obey or transgress divine law.

"It does not mean to have a rented pew, or simply to have your name recorded on the church record. A man may be able to draw a map of Palestine and yet not be a Christian. He may read the Bible through once each year and yet not be a child of grace.

"To be a Christian means to do something. To be a Christian means to be a Christ man, and consequently a Christ woman. To be a Christian then is to be a man in Christ. Paul in referring to his translation to the third Heaven says: 'I know a man in Christ,' 2d Cor. 12. 2.

"The first step towards being a Christian is to believe on Jesus as did the Philipian jailer.

"Second—True Repentance. The first great word that most men need is 'repent.' It implies a change of mind or a turning about and going the other way. We are naturally selfish, and we ought to be unselfish. We mainly consult our own pleasure when we should consult God's will. Repentance is not a matter of tears, but a changing of one's course of life; it is in action as much as in feeling. Penitence is a bridge of golden chains that reaches from shore to shore and bridges

the chasm which separates God from man and man from God.

"Third—A new birth, not simply a reformation of life. The words of Christ to Nicodemus, 'Ye must be born again,' have been ringing through the ages. Morality will never expand into Christianity any more than a pebble will expand into the oak.

"Fourth—A thorough and complete change of character. This is the natural result of the regenerated man. He has a character, a Christian character, that will develop into wondrous beauty. The possession of such a character makes a man rich in this world and in the world to come. The question is sometimes asked. What is the source of character? Where does it exist? Whence does it come? We answer, character comes from the power of God in the soul. Every man is like the God he worships. Our God is holy. Heathen Gods are enlarged human beings with enlarged human vices, as is seen in the creations of Roman and Greek mythologies. A Christian character is the jewel that blazes on the brow of royalty.

"Sixth—to be a Christian is to have the spirit and mind of Christ. If any man have not the spirit of Christ, he is none of his, Rom. 8. 9. 'For as many as are led by the spirit of God, they are the sons of God.' Rom. 8. 14.

"Seventh—Christ's spirit was calm in death. He said: 'Father into thy hands I commend my spirit.' The secret of this tranquility was, 'Father, I have glorified thee on earth, I have finished the work Thou gavest me to do.'

"In conclusion, are there any persons present to-night who desire to become Christians? I believe you all wish to be Christians. You mean to before you die. You want to go to the Christian's Heaven. Will you not believe on Jesus. Repent, be born again, receive a thorough and complete change of character, consecrate yourself to God? Then you will have the Spirit of Christ, which was a spirit of compassion, an humble spirit, an unselfish spirit, a spirit of holy zeal, of devotedness to God, a spirit of prayer, a calm spirit in the hour of death.

"Begin to pray. Begin to praise God. Talk to men of salvation. Live like a Christian and you will die like a Christian.

"If you would feel like a Christian, act like one, live like one. The way to be a

Christian is not in forming resolutions and never fulfilling them. Many resolve and re-resolve, and do and die the same. Do as the scholar does, go to studying; as the traveler does, start on the journey; as the workmen does, take hold and work; as the farmer does, put in the spade and plough.

"The way to be a Christian and remain a Christian is to let alone the thing that is wrong, and take hold of the thing that is right.

"Let the sun of righteousness shine on the willing soul, and ere long it blossom with Christian graces. Let the pierced hand of Calvary touch you, and out of the ashes of a burnt spiritual nature will flash the flame of a love to God more pleasing in His sight than all the songs of the redeemed hosts in Heaven. For I read in my Bible, 'I say unto you, that likewise joy shall be in Heaven over one sinner that repented, more than over ninety and nine just persons, which need no repentance.' Luke, 15:7. You ought to be a Christian not so much to be saved from hell in the next world as to save you from sin and meanness in this. What people need today is not some charm, or theory, or password that takes away the fear of hell, but a plain, practical gospel preached to them and an acceptance of Jesus Christ as a personal Saviour which makes them Christ men and Christ women. Not how to die, do most people need to know, but how to live. The burden of him who went up and down the earth with gentle face and gentle hands, inviting men and women to come unto him and be saved was to teach men how to live, not how to die.

"If a man lives in Christ, walks in Him, as he receives him, he finds death capable of taking care of itself, and that he need not trouble himself about it. He will not worry about the 'Annihilation Theory,' 'Soul Sleeping,' and many of the theories advanced which are unscriptural, unphilosophical, and contrary to common sense, and that something in man which tells him he is to live forever—even after the last bright star is stricken out of the Spangled Curtain of Night—forever at once either with God and angels and the blood-washed throng in the church triumphant or with the devil and his agents in the world of lost spirits. You do not need an insurance policy against fire in the next world, but an insurance policy certifying that you have in your posses-

sion eternal life. That insurance and blessed assurance which Paul had when he said, 'I am crucified with Christ; nevertheless, I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me.' Gal. 2:20.

"Two gentlemen occupied a section in a palace car. A friend, waiting to bid one of them good-bye, asked: 'Have you an insurance ticket?' 'Oh, yes,' was the reply, 'I am insured.' When the friend had gone the traveling companion asked: 'Are you insured forever?' The gentleman looked up in surprise, not at all understanding: 'No, I only insure for a year at a time.' 'But I,' said the stranger, 'am insured forever.' Still misunderstanding, the gentleman replied: 'Oh, yes, I know you can do it by one payment, but it costs a great deal.' 'Yes,' was the reply, 'mine was done by one payment, and cost a great deal. It cost me nothing but it cost God His Son. It pays to be a Christian. It pays to be insured in the King's insurance company. It is the oldest in the world. Its policies never expire. It has never changed its management. It insures a man for more than he is worth. All those who have souls may apply.'

"To be a Christian is to receive all kinds of benefits. The religion of the Lord and Savior Jesus Christ pays all sorts of benefits. Sick benefits and benefits to self after death, over yonder. Will you be numbered among Christians to-night?"—*Call, Harrisburg.*

The Liberty Bell.

On the afternoon of November 3d about four hundred scholars of the public schools of Annville, the Faculty and students of the College, and several hundred citizens greeted the Liberty Bell as it passed en route to Philadelphia. The depot was beautifully decorated with flags. One especially attracted attention as giving evidence of having been in the late Civil War.

As the train neared the station it slackened up, and all were permitted to see that bell which proclaimed liberty throughout all the land, unto all the inhabitants thereof.

This bell, known as "the Liberty Bell," has a history that becomes of greater in-

terest as the years roll on. It was brought originally from London in 1752. In testing its sound, when hung, it was cracked. It was recast in Philadelphia by Pass & Stow, from the old material. After three castings, the bell was considered satisfactory and put in its place in July, 1753. The motto was selected by Isaac Norris, Chairman of the Assembly. In 1778 the bell was removed to Allentown, Pa., so that it might not fall into the hands of the British, who were about to occupy the city. On the evacuation of the city by the British, the bell was brought back and replaced in its old position. During the public reading of the Declaration, which took place in the State House yard on the 8th of July, 1776, it probably rang. John Adams speaks of it, that "The bell rang all day and almost all night." The years its tones were only prophetic were long and trying. It rang not actual freedom, but the hope of freedom.

For about half a century it celebrated every National anniversary. While being tolled in memory of Chief Justice Marshall, whose remains were being carried on July 8, 1835, to the wharf, to be sent to Virginia, a large crack was developed. This break was only at first eight or ten inches in length, but when rung on February 22, 1843, it was so increased that ever afterward it could not be heard at a distance of more than a few feet. It has performed its mission and has become a silent memento of the great past.

Musical Contest.

We have received from the publishers, the two great rival marches:

"Protective Tariff Grand March,"
and

"Free Trade Grand March."

The former is by the well known author, Will L. Thompson, of East Liverpool, Ohio. The latter is by Wm. Lamartine, an author of equal talent, and both pieces are beautiful, bright and showy marches of medium difficulty for the piano or organ. Price 40 cents each.

They are for sale at all music stores, or may be procured from Mr. Thompson at one-half price. One firm alone has ordered 15,000 copies.

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Literary Societies.*CLIONIAN.*

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Kalozetean Literary Society.*Palma non sine pulvere.*

Our Society work this month has been seriously interrupted by lectures, etc., but we have been amply repaid by the good things we have heard.

An election of officers was held which resulted in : President, S. Garman ; recording secretary, G. A. L. Kindt ; corresponding secretary, H. W. Mayer. We take pleasure in announcing these names, and hope that the Society's best interests will be greatly advanced.

Owing to the fine weather, the gymnasium will not be opened this term, but next term it will be opened and classes started in different kinds of drill.

Rev. U. S. G. Renn, pastor of the U. B. church at Oberlin, Pa., was with us several weeks ago. The gentleman gave us a glowing address, in which was embodied much good advice. Our brother expresses himself as in every way satisfied with his calling, and we pray he may be richly rewarded for his labors.

Rev. J. T. Spangler, '90, now a member of the Senior class at the U. B. Seminary, Dayton, O., called on us. He was on his way to New Haven, Conn., to attend a convention of theological students of which he was a delegate. We were very sorry the gentleman could not be with us at a regular meeting, but he could give us much encouragement anyhow.

These visits show that we are not yet forgotten by our former members.

Philokosmian Literary Society.*Esse Quam Videri.*

If in any organization the order of exercises is allowed to become monotonous, a decline in activity is a necessary consequence. The Philo boys, recognizing this fact, resolved to devote the evening of October 20 to exercises in the way of parliamentary drill. In these exercises the ludicrous was not entirely forgotten, and a very pleasant evening was spent. Among the propositions brought before the body was one with reference to the advisability of building an elevated steam railway connecting the ladies' and gentlemen's buildings.

The bill was, however, after considerable discussion, suffered to drop.

The conjoint session of the Clonian and Philokosmian Literary Societies, held on the 27th ult., was by all present declared to be one of the best and one of the most highly enjoyable ever held by these societies. There seems to be a general wish that they would come oftener. Cyrus Flook, an ex-member and editor of the Frederick County *Guide*, and Prof. Shott were with us on this occasion, and gave us interesting addresses.

The evenings for our regular meetings have been taken up by other exercises for the last few weeks, and likely will be for

several weeks to come. This state of things has a tendency to disorganize us somewhat, but we propose entering upon our work with increased zeal when these interferences are past.

Among our friends who have visited us during the past month are the following: Misses Albertson, Flint, Richards, Klinedinst, Walters, Loose, Gingrich, Wilson and Strickler, and Messrs. Erb and Umberger.

G. K. Hartman left Annville on the 4th inst. for his home, where he spent several days.

D. S. Eshleman spent several days at Royersford visiting Prof. Bowman.

The Society will hold a book reception December 8th. An interesting program has been provided, and all our friends are invited to be present.

Clonian Literary Society.

Virtute et Fide.

Society work during this term has been pursued by a zest characteristic of the Clionians. Weekly meetings have been held and interesting programmes rendered. At present preparations for the anniversary on Thanksgiving evening are claiming the attention of the Clios. We would ask the presence of as many ex-members and friends as possible, and thus show us that you are still interested in the C. L. S.

A joint session of P. L. S. and C. L. S. was held October 27, 1893. This session was considered the most successful yet held by the two societies. After all had assembled the meeting was organized with Miss Mabel Saylor as President; Mr. W. H. Kreider, Secretary; Miss Sleichter, Critic; Miss Albertson, Chaplain; Miss Bowman, Pianist. The following interesting programme was then rendered:

Instrumental Duet—	Misses Pennypacker and Stehman.
Address—	Reminiscences of my Summer Vacation, S. F. Huber.
Vocal Solo—	Miss Wilson
Essay—	The most Striking Thing at the World's Fair, Miss Flint.
Recitation—	Miss Albertson.
Instrumental Solo—	Miss Fortenbaugh.
Autobiography—	Miss Bowman.
Vocal Solo—	D. S. Eshleman.
Debate—	Resolved, That woman in her present sphere has a greater influence than if she were granted the right of suffrage, Affirmative, Miss Black, Mr. Stein. Negative, Miss Stehman, Mr. Albert.
"Living Branch"—	O. E. Good, Maggie Strickler.
Vocal Quartette—	Misses Black and Pennypacker, Messrs Good and Beattie.

We were glad to have with us at joint session, Prof. Shott and Rev. Flook.

Miss Fortenbaugh, of York, was agreeably surprised by a visit from her cousin, Prof. Prowell, of Hanover, and her aunt, Mrs. H. S. Miller, and son, of York.

Miss Ida Bowman, a former member, has returned to school to complete the musical course. She is a very active worker in the society.

Miss Wilson, '94, and Miss Fortenbaugh are contemplating a novel trip next week. An account of it will appear in the next issue of the FORUM.

Misses Kreider, Shenk, Brightbill, Gingrich and Keller paid the society a pleasant visit in the beginning of the term. We are always glad to have our friends and ex-members drop in to see us, and would cordially invite them to come again.

Miss Grace Light, of Lebanon, and Miss Carrie Weiss, Harrisburg, called at the Ladies' Hall.

Our Alumni.

'90, The Rev. J. T. Spangler, student in the Union Biblical Seminary at Dayton, Ohio, was one of the delegates to the American Inter-Seminary Alliance Convention, recently held at New Haven, Conn. He read by previous appointment a paper on "St. Paul as a Missionary," and the reporter compliments him by saying that "he had a grand man to talk about, and proved himself equal to the task."

'91, The Rev. S. C. Enck recently met with a serious accident. While he was cutting wood in his yard at Manheim, Pa., where he is pastor of our church, the hatchet he was using slipped from his hand and struck his right leg, cutting a gash two inches deep and nearly three inches long.

'80, Superintendent S. O. Goho, of Milton, this State, is one of the leading lecturers at the Lebanon County Teachers' Institute this year.

'87, The Rev. H. T. Denlinger, until recently a member of the Allegheny Conference, united with the East Pennsylvania at its late session at Steelton, and was appointed pastor of the Penbrook charge, East Harrisburg.

'90, E. O. Burtner, B. S., is attending the U. B. Seminary.

'91, Samuel J. Evers, A. B., has entered the theological department of Yale.

'88, Miss Sallie A. Mark, of Cambridgeport, Mass., recently paid a pleasant visit to the College.

'80, S. P. Light, A. M., of Lebanon, Pa., was recently elected Vice-President of the Lebanon and Annville Electric Railroad.

Alumni Dinner.

The committee appointed by the Alumni Association to make the necessary arrangements for a grand rally and banquet of alumni and friends of the College have about completed the arrangements. The meeting will be held at the Commonwealth Hotel, Harrisburg, Pa., on the 28th day of December next, at 8 o'clock p. m. It is desired that there be a large representation of alumni and friends. Notices have been sent to every member of the alumni, and if any one fails to receive word it will be no fault of the committee. A failure to receive notice should hinder none from attending, as all are most cordially invited. Two dollars will entitle one to all the privileges.

The following is the programme :

TOASTS.

"Our Alma Mater,".. Prof. A. H. Gerberich, B. S., '88.
"The Sunny Side of College Life,"
Ex-President C. J. Kephart, A. M.
"The Alumni of L. V. C.," Simon P. Light, A. M., '80.
"The Board of Trustees," Bishop E. B. Kephart, D. D., LL.D.

IMPROMPTU ADDRESSES.

MENU.

Blue Points on Half Shell.	Celery Mayonnaise.
Potage.	
Green Turtle.	
Filet de Boeuf with Mushrooms.	
Potatoes Parisienne.	
Quail on Toast.	Saratoga Chips.
Cranberry Jelly.	
Dessert.	
Strawberry Ice Cream.	Assorted Cakes.
Roquefort Cheese.	French Coffee.
Fruit.	
Cigars.	

Personals and Locals.

Rev. E. J. Meese, pastor of the U. B. church of this place, was joined in the holy bonds of matrimony Thursday last to Miss Catherine Crosby, of Massachusetts. The ceremony was performed by Rev. James Chadwick, D. D., at the residence of the bride's sister, in Brooklyn, N. Y. Rev. Meese has made many warm friends dur-

ing his short residence in this community, and they all join us in wishing him a happy and prosperous voyage through life.—*Boonsboro, Md., Times.*

Mrs. Bierman, spent a week at Philadelphia during the first of the month visiting friends.

The Missionary Band of the church gave a unique entertainment in the college chapel on the evening of the 10th inst., consisting of music, recitations and tablaux.

During Hallow E'en some of the little boys (?) of the college got lost and did not materialize till next morning. Their faces became radiant when they realized that they were home again.

W. H. Kreider, '94, attended the Lechleider-Houck wedding at Harmony Grove, Md., on the 8th.

The late Dr. Cyrus A. Loose, of Peabody, Kansas, who was interred at Myerstown, Pa., on the 9th, inst., was a student of the college during 1867-68, and was one of the founders of the Philokosmian Literary Society.

Prof. Lehman was re-elected president of the Conference Y. P. C. U. at its recent session at Mountville, Pa.

John R. Wallace, '95, spent the 12th inst. in Harrisburg, visiting his cousin.

The Prohibition Club have elected their orators for the oratorical contest, to be held January —, 1894. They are as follows : O. E. Good, '94, D. S. Eshleman, '94, G. K. Hartman, '94, S. F. Huber, '94, J. H. Maysilles, '95, and J. R. Wallace, '95.

The Tennis Tournament which was to be held on October 25 was not held, owing to the inclemency of the weather.

The Junior Rhetorical will be held December 9. It was deferred on account of the Week of Prayer.

The pianos have been repaired by Messrs. Farr and Burton, of Reading, Pa. The Department of Music rejoices, and promises the public some very extra music in the near future.

The concert given in the College chapel, November 3d, by the Amphon Ladies' quartette, of New York, was very much appreciated by the large audience present.

Mrs. E. B. Bierman on her return home recently from Philadelphia, where she had been visiting for a fortnight, had a very pleasant surprise awaiting her. During her absence the President added a Chickering piano to their pleasant home on the Avenue.

Profs. Lehman and Deaner addressed the Teachers' Institute at Lebanon during its recent session.

M—Translating Livy—"ita pie bellum indici posse." Thus the pie was able to declare war.

Prof.—What is the cause of Mr. W.'s illness?

G.—He (e) fell down in the field (ager) and it made him sick (aeger).

Every man I meet is my master in some point, and in that I learn of him.—Emerson.

Miss Carrie Wise, of Harrisburg, and Miss Grace Light, were the guests of Miss Strickler, '94, on the 6th inst.

Prof. J. E. Lehman and Miss Estella Stehman, '96, were delegates to the Y. P. C. U. Convention, held at Mountville, Pa., November 7th and 8th.

Messrs. S. F. Huber, '94, and Harvey Runkle, spent Sunday the 5th in Lebanon.

Mr. G. K. Hartman, '94, spent the 5th and 6th at his home in Shiremanstown, Pa.

Mr. H. D. Erb spent Sunday, the 5th inst., at his home, Manheim, Pa.

Mr. Oscar Thompson, of Philadelphia, on the 4th and 5th inst. visited Miss Albertson.

Misses Flint and Sleichter were delegates to the Y. W. C. A. convention at Lancaster, 3d to 5th inst.

D. S. Eshleman, '94, visited friends at Royersford, Pa., on the 5th inst.

Mrs. A. M. Garber, of Salunga, Pa., paid a pleasant visit to her son on the 4th inst.

N. C. Schlichter, '97, spent Sunday, 19th, at Harrisburg, enjoying the hospitality of Mr. A. H. Baldwin, 120 Broad street.

A good suggestion. By its observance you will be wise:

"When you've got a thing to say,
Say it! Don't take half a day.
When your tale's got little in it,
Crowd the whole thing in a minute!
Life is short—a fleeting vapor—
Don't you fill the whole blank paper
With a tale, which, at a pinch,
Could be cornered in an inch!
Boil her down until she simmers;
Polish her until she glimmers.
When you've got a thing to say,
Say it! Don't take half a day!"

F. D. FAGG in *Young Men's Era*.

Last words of John Brown, Charleston, West Virginia, December, 1852:

"I, John Brown, am now quite certain that the crimes of this guilty land will never be purged away, but with blood. I had, as I now think, vainly flattered myself that without very much bloodshed it might be done."

◆◆◆ Our Exchanges.

We were beginning to think that the stringency of the money market had a very depressing influence on some of our former exchanges. However, our fears were not realized, and we are pleased to see them again on our list of welcome exchanges.

The *Students' Pen* is the well edited monthly of California College.

The October number of *The Ursinus College Bulletin* contains a full account of the exercises during the installation of Rev. Henry T. Spangler, A. M., as president of the college.

The public schools of this country have 369,000 teachers and 13,000,000 pupils.

A beard becometh the college man as a snow-storm the Fourth of July.

The *Living-Stone* mourns the death of Rev. James C. Price, D. D., President of Livingstone College. He was one of the most eminent orators and scholars of the colored race.

◆◆◆ The Missionary Character of a College.

[From President Bierman's recent report to the East Pennsylvania Conference.]

Here I might stop, as I believe I have given you the required information, but allow me now to add, by way of general remarks, that the true work of a college is largely of a missionary character—to make men and women better; to elevate human society intellectually and spiritually; so to educate in the arts and sciences that when the graduate comes to enter upon the practical duties of life, he may have all the advantages of a deep, broad, and liberal culture; to discipline all of man's powers in due proportion, and, above all, to give that religious culture and Christian training which form the very foundation of all true and noble character.

It is generally admitted by those who have given this subject thoughtful attention, that a college which is to accomplish this kind of work must be under the auspices and immediate direction of some branch of the Christian church, in and

by which it will exert a positive religious influence over its students and the community which it is intended to reach.

Let me quote the opinions of some men of note:

William Penn, the pious founder of our State, in a preface to a work entitled "Frame of Government," remarks, "That which makes a good constitution must keep it, namely, wisdom and virtue—qualities which, because they descend not with worldly inheritance, must be carefully propagated by a virtuous education." Within twenty years after the landing of the Pilgrim Fathers, the corner-stone of Harvard College was laid with psalm and prayer by those who "dreaded to leave an illiterate ministry to the churches when their ministers should lie in the dust." Clergymen and laymen vied with each other in Christian liberality, and when the Rev. John Harvard gave his four thousand dollars, he secured for himself what is to-day the most conspicuous monument on the Western continent.

"We give these books for the founding of a college in this colony," were the words of ten ministers, who, in the year 1700, assembled in a village near New Haven, Connecticut, while each of these worthy pioneers deposited a few books on a table around which they were sitting. Such was the founding of Yale College.

Cotton Mather once declared that the best thought which New England ever had was the Christian college.

Princeton owes its origin to the same profound conviction that an able, wise and orthodox ministry could be provided for the churches only through the Christian college.

Williams was given by the churches for the churches, and no other motive could have planted it among the bleak hills of Northern Massachusetts.

A "charity fund" was the corner-stone of Amherst. Said a speaker on the day of its dedication: "This is an institution, in some respects, like no other that ever rose. It has been founded and must rise by charity. And any man who shall bring a beam or a rock, who shall lay a stone or drive a nail, from the love of God and the kingdom of Christ on earth, shall not fail of his reward."

This same spirit of Christianity, let me say, in due time laid the foundations of a Dickinson, and a Lafayette, and a Franklin and Marshall, and a Bucknell, and a

Pennsylvania, and our own Lebanon Valley. Now, let me ask, what have these institutions given the Church and the State in return? I answer, Men; men in the best sense of the word; men of profound learning for the bench and the bar; men skilled in statecraft for our public offices; men of varied and extensive knowledge for the medical field, and men devotedly pious and thoroughly orthodox for our pulpits. Blot out these divinely established institutions, and where shall God's people look for the defenders of the Cross in the fierce intellectual contests of the future?

Lebanon Valley College was founded that it might "promote sound learning and deep piety in its students," and during the twenty-six years of its existence it has largely fulfilled this design. And though it has fallen far short of what its sanguine founders hoped for, particularly in the way of financial support and the number of students in attendance, it has grown stronger year by year and taken deeper root in the affections of the people, every member of the conference, every graduate and student of the College, every friend of the institution, every member of the United Brethren Church, should now seriously ask himself the question, What can I do to make this work a success? How may I be instrumental in the hands of God to promote this interest? Stolid indifference is no less an obstruction than unkind opposition.

May God speed the day when the entire membership of our Church in the East shall awake to its ability and responsibility in this all important interest.

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CUMBERLAND VALLEY RAILROAD.

TIME TABLE—Oct. 1, 1893.

DOWN TRAINS.	C'bg Acc.	Ky'e Exp	Mr'g Mail	Day Exp	Ev'g Mail	N'gt Exp
	No. 12	No. 2	No. 4	No. 6	No. 8	No. 10
Lv. Winchester.....	A. M.	A. M.	A. M.	P. M.	P. M.	P. M.
" Martinsburg.....	6 15	7 00	7 40	8 30	11 25	4 10
" Hagerstown.....	7 00	7 40	8 30	9 05	11 48	4 36
" Greencastle.....	8 09	8 55	9 15	10 00	12 08	5 00
" Chambersburg.....	6 10	8 30	8 55	9 15	12 30	5 30
" Shippensburg.....	6 32	8 55	9 15	10 00	12 50	5 51
" Newville.....	6 53	9 15	9 40	9 56	1 15	6 17
" Carlisle.....	7 18	9 40	9 40	9 56	1 15	9 20
" Mechanicsburg.....	7 42	10 04	10 04	10 04	1 40	6 43
Ar. Harrisburg.....	8 03	10 25	10 30	2 00	7 05	10 05
" Philadelphia.....	11 25	1 25	1 25	6 50	11 15	4 30
" New York.....	2 03	4 03	4 03	9 38	3 50	7 33
" Baltimore.....	11 15	3 10	3 10	6 45	10 40	6 20
A. M. P. M. P. M. P. M. P. M.						

Additional trains will leave Carlisle daily except Sunday at 5:55 a. m., 7:48 a. m., 3:40 p. m., stopping at all intermediate stations, arriving at Harrisburg at 6:40 a. m., 8:03 a. m., 4:30 p. m.

Evening Mail runs daily between Harrisburg and Chambersburg.

UP TRAINS.	Win Acc.	Me's Exp	Hag Acc.	Ev'g Mail	C'bg Acc.	N. O. Exp
	No. 1	No. 3	No. 5	No. 7	No. 17	No. 9
Lv. Baltimore.....	P. M.	A. M.	A. M.	P. M.	P. M.	P. M.
" New York.....	11 40	4 45	8 53	11 20	2 15	4 23
" Philadelphia.....	8 00	12 15	.....	9 00	2 00	2 06
" Harrisburg.....	11 20	4 30	8 50	11 50	2 20	4 30
" Dillsburg.....	4 40	7 53	12 40	3 40	5 20	8 00
" Mechanicsburg.....	5 03	8 13	1 03	4 01	5 41	8 20
" Carlisle.....	5 30	8 36	1 29	4 25	6 05	8 44
" Newville.....	5 55	9 00	1 52	4 55	6 36	9 08
" Shippensburg.....	6 15	9 21	2 13	5 10	6 57	9 29
" Chambersburg.....	6 40	9 43	2 35	5 35	7 20	9 50
" Greencastle.....	7 02	10 04	3 01	5 50	.....	10 12
" Hagerstown.....	7 25	10 27	3 25	6 18	.....	10 35
" Martinsburg.....	9 30	11 12	.....	7 02	.....	.....
Ar. Winchester.....	11 00	12 00	.....	7 50	.....	.....
A. M. P. M. P. M. P. M. A. M.						

Additional trains will leave Harrisburg daily except Sunday at 10:35 a. m., 10:45 p. m., arriving at Carlisle at 11:20 a. m., 11:30 p. m., stopping at all intermediate stations; additional train will leave Hagerstown at 8:00 a. m., arriving at 11:00 a. m., stopping at all intermediate stations.

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|------|-------|------|--------|------|--------|-------|--------|
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| 21 | 66 | 31 | 77 | 41 | 92 | 51 | 1 40 |
| 22 | 67 | 32 | 79 | 42 | 94 | 52 | 1 50 |
| 23 | 68 | 33 | 81 | 43 | 96 | 53 | 1 60 |
| 24 | 69 | 34 | 83 | 44 | 98 | 54 | 1 70 |
| 25 | 70 | 35 | 85 | 45 | 1 00 | 55 | 1 80 |
| 26 | 71 | 36 | 86 | 46 | 1 06 | 56 | 1 92 |
| 27 | 72 | 37 | 87 | 47 | 1 12 | | |
| 28 | 73 | 38 | 88 | 48 | 1 18 | | |
| 29 | 74 | 39 | 89 | 49 | 1 24 | | |

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Volume VI.

Number 10.

THE COLLEGE FORUM.

DECEMBER, 1893.

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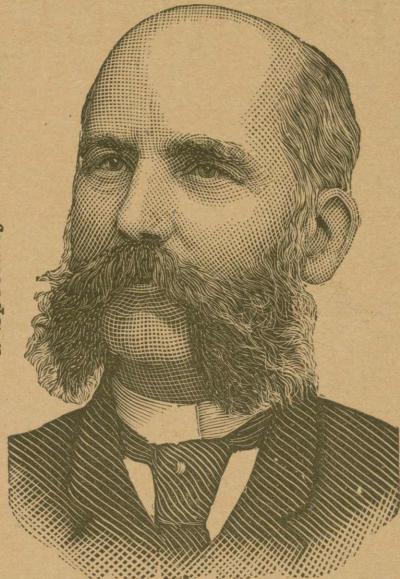
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VOL. VI. No. 10. ANNVILLE, PA., DECEMBER, 1893. WHOLE NO. 66.

EDITORS.

H. CLAY DEANER, A. M.,
Editor-in-Chief and Publisher.

ASSOCIATE EDITORS.

JOHN H. MAYSILLES, '95. D. S. ESHELMAN, '94.
WILLIAM H. KREIDER, '94.

SOCIETY EDITORS.

Clonian Society—MISS MAGGIE STRICKLER, '94.
Philokosmian Society—OSCAR E. GOOD, '94.
Kalozetean Society—G. A. L. KINDT, '94.

All communications or items of news should be sent to the Editor in Chief. Subscriptions should be sent to the Publishing Agent.

THE COLLEGE FORUM will be sent monthly for one school year on receipt of twenty-five cents. Subscriptions received at any time.

For terms of advertising, address the Publisher.

Entered at the Post Office at Annville, Pa., as second-class mail matter.

Editorial.

THE Winter Term opens January 2, 1894.

EX-PRESIDENT KEPHART celebrated his china wedding on the 4th inst., from 3 to 10 o'clock, at his home in Lebanon, Pa. Many friends extended congratulations. The gifts were very pretty and numerous.

WITH this issue Vol. VI is completed. We rejoice that our friends have so generously patronized us, which patronage made our existence possible. Many of our subscriptions expire with this issue, and we hope all will renew and to add many new acquaintances to our list. The FORUM wishes all a Merry Christmas and Happy New Year.

Too much can not be said in commendation of the Clonian Literary Society for the royal reception given to their friends on Thanksgiving evening. The parlor, music room and dining hall presented the

appearance of a tropic garden. The very air seemed to echo and re-echo a hearty welcome from the wearers of the white and gold. Even the edibles were tied with their colors. There has been a goodly number who were victims of the grippe, but all recovered without experiencing any serious results. Ladies, your generous hospitality, good wishes and kindness will ever be referred to with much pleasure. Everything was distinctively Clonian.

WE give the proceedings of the Educational meeting at Johnstown, Pa., in full. We hope all who have not seen them in the *Telescope* will read them thoroughly. The suggestions are timely and indicate that our church has at last awoke to a realization of the condition of her colleges. We await the letter from the Bishops with great interest.

FOOTBALL season is over, and an opportunity is given the public to pass judgment upon the game whether it should be prohibited as being grossly brutal or whether it conduces to the welfare of student life and makes those who engage in it strong physically or physical wrecks. Its devotees have only good to say of it, while the public loudly demands its prohibition. Legitimate college athletics are what is demanded, but if the game and the college which supports it are alike to have public sanction there must be a reform in the game to remove the attendant evils. Too many lives have been sacrificed the past season, and too many of our best sons have become wrecked physically for life. The game has been a very costly luxury as played the past season.

Unjust Class Legislation.

The discovery of gold in California gave a sudden impulse to immigration toward the Pacific coast. Miles of immigrant wagons crossed the Rockies, journeying to a land where it was supposed fortunes were in store for all who would grasp them.

The influx of immigration had increased to such an extent that villages which formerly were composed of several cabins in a few months became cities having a population of thousands. These cities were chiefly situated upon the coast of the Pacific, extending from Cape Flattery to the southern part of California, and having as their metropolis the beautiful city of San Francisco, whose harbor was in every way adapted to commerce, but on account of the Chinese empire being closed to the outside world, it was practically of no value except for commerce with a few islands.

The United States used strenuous efforts to have China open her ports to American vessels, and finally she succeeded, the result of which was the Burlingame treaty in 1869. The tidings of the treaty were heralded with great joy from one part of the country to the other, each American citizen rejoicing in the fact that another great achievement for America would be recorded in the annals of history.

The principal clause of the treaty is that in which we as Americans recognize the right of man to change his home and allegiance, and that he shall be protected by the laws of the country in which he shall reside.

The treaty met with general approbation until in 1880, the Americans originated an idea that the Chinese laborers in this country were too numerous, and accordingly the Scott Exclusion Act was passed, suspending the immigration of Chinese labor, but providing that all Chinese laborers now in this country shall be allowed to go and come of their own free will and accord, and shall be accorded all the rights and privileges which are accorded to citizens of the most favored nation.

The Chinese never raised a voice in dissension, but peaceably submitted to the act, as they are acknowledged to be an inoffensive, law-abiding and industrious race, willing to undertake work refused by the white man.

Although their costumes and manners

are dissimilar to ours, yet this should not raise our enmity towards them. They toil daily, wash and iron our apparel, till our soil by their own ingenious methods of irrigation, and reap the fruits from our massive vineyards for our benefit and enjoyment. For this they receive a nominal sum, and after having amassed a fortune of several thousand dollars, return to their native land.

They cannot vote, hence they become the enemy of both political parties, and are not caressed like the German or Irishman, but become the fuel of political prejudice. They do not conduct beer-saloons, or beat their wives after returning home from a carousal; neither do they beg nor steal, but honestly earn their rice, which is their daily subsistence.

They are consistent believers in the doctrines of Confucius, but are not believers in that religion which is daily endeavoring to overthrow our public school system and government.

The Chinese question has been more of a political than a moral question. It was used by both political parties in the campaign of 1892, and to satisfy the demands of the ignorant Thomas J. Geary, of California, introduced into the House what is termed the Geary law, which provides that all Chinamen must register within one year from date, and any Chinaman convicted of not being lawfully in this country shall be deported to China after being imprisoned at hard labor for one year; it also requires him to procure from the revenue collector a certificate of residence. Should he fail to procure said certificate on account of sickness or some other cause, his claim must be substantiated at least one white witness.

The act was passed the fifth of May, 1892, after receiving a fifteen minutes' debate in the House.

Thus a law whose provisions are obnoxious, insulting and barbarous received but little discussion, and passed upon our Congressional records, being in direct violation of the Burlingame treaty and the Scott Exclusion Act.

This law did not seem to satisfy the demands of the prejudiced; accordingly, immediately after the repeal of the silver bill, a bill called the McCreary Act was introduced and passed by the House which provides that the time of registration be increased six months, that to establish his identification he can use any

creditable witness other than a Chinaman, and that his photograph must be affixed to the certificate and a duplicate retained by the government.

Should we be surprised if such a law would raise the indignation of China?

We treat her rulers as we would the chiefs of the Congo, forgetting that the rulers of China are statesmen, gifted and courteous. We require her subjects to have a certificate, which lowers them to the dogs of our cities, who are required to have tags to save them from the pound-man's cage, and if found without such certificate they will be imprisoned at hard labor for one year, thus putting him on a level with lowest thieves and criminals, and clothing him in the stripes of the convict.

The number of American missionaries in China to-day number about one thousand; these are all guarded by officers of the Empire, placed there at the desire of our government, and if any loss is sustained our government does not hesitate to claim indemnity for said injury while at the same time the Chinese in America are left to be stoned and persecuted by howling mobs without any protection from our government.

If this law is enacted our missionaries cannot remain in China; they will be expelled from the country as it is but human nature to give "tit for tat."

Thus the only true religion will be trodden under foot and Buddhism and the religion of Confucius be established in its stead.

Passing such an ignominious law we do not try to convert the heathen in our native land, but treat them as criminals, and instead of raising them to a higher state of civilization, deprive them of the Christian religion which lies at the foundation of all good government.

The prejudiced and ignorant would advance the argument that numerous Chinese came to this country in violation of the Act of 1880. It is a fact well ascertained that not a single Chinaman came direct from China to this country; they all embarked at the port of Victoria, in the British province of Hong Kong, and the Emperor of China has no more jurisdiction over emigration from this port than he has over emigration from Liverpool.

Although our imports exceeds our exports, yet it is to our interest to have the trade of the richest country in the world.

The protection of the American laborer lies in the restriction of immigration, but that is a poor and an unjust principle which restricts one class and gives liberties to another class equally as debased.

The law is defective, as it does not provide ways and means for its execution, but simply imprisons a man without an indictment by a grand jury and trial by a jury. This is contrary to international law and belongs to the times when barbarians ruled this country.

America has violated the treaties and not China; she has not been true to the pledges made a generation ago, and now places the blame upon an inoffensive race. Consider the question from the idea of right and wrong and fling race prejudice and political gains to the winds, remembering that the Golden Rule and the laws of justice are applicable even among nations.

We are a unit in expressing our hatred toward Russia in her expulsion of the Jews, but our mouths are sealed when we are reminded of the fact that the same is being done with the Chinese in our country.

Let us maintain the equality of human rights, that every man is born free and equal and is entitled to life, liberty and the pursuit of happiness, and declare that issues reaching down into the very heart of civilized government and involving our national honor and prosperity are not to be decided by such a frivolous decree as the Geary Law.

W. H. KREIDER, '94.

Uncrowned Heroes.

The world knows very little of its greatest men. At first thought this statement may seem misleading, but upon more careful consideration it is known to be only too true.

The heroes of the world not only include the kings and queens, who wear the royal crowns, but many of their uncrowned subjects, whose conduct in the quiet of private life is more worthy of laurels than the one whose head bears the insignia of royalty.

The general and the captain are crowned with honor by their titles, while there are private soldiers whose deeds of daring and bravery are of such a character that their names should be forever enrolled upon the illustrious pages of fame and

honor, but too frequently they are consigned to obscurity—"unwept, unhonored and unsung."

"The hand that rocks the cradle moves the world and "The Mother is queen of the home," are expressions which are frequently heard. True they are, but let us remember that she is a queen without a crown.

Heroic deeds are not always reserved for the field of battle. There are some events occurring in the quiet of every day life which call forth more courage, resolution and real true heroism than it does to face the fire of the enemy. From the many instances of noble, patriotic and chivalrous devotion to all that is pure and right, we would glean a few illustrations to show the uncrowned heroes and heroines who most willingly consider duty more than life.

Among this number is William Jasper, a youthful hero of the Revolution. When Fort Moultrie was attacked in 1776, desolation and havoc cast a gloomy shadow on all sides. Apparently the cause of freedom was about to suffer. In the heat of the struggle a cannon ball struck the flagstaff, which held the emblem so sacred to the heart of every loyal American and bore it to the earth.

Shouts of victory arose from the enemy, but the God who presides over the destinies of nations decreed otherwise. Before the situation was fully realized Jasper leaped over the ramparts, seized the ensign, already stained with blood, and, placing it on his weapon, unfurled it to the breeze, crying aloud, "Heaven save liberty and my country."

We would not forget to mention the queens who do not wear a crown. Historians praise the sons, and confer signal honor upon them, but the mothers are almost ignored. They fail to realize the fact that every department of human energy and excellence bears evidence to the truth that whatever the mother is that will the son be also. Some of these queens were surrounded by the most adverse influences, yet, ever true to that noblest and best gift of God to man—a mother's love—they struggled bravely onward until the character of their sons was so firmly molded and fashioned that the trials and temptations of life could not overcome the home influence.

Among this number of noble women were the mothers of the Wesleys, Wash-

ington, Lincoln and Garfield. Garfield's mother was a woman of executive ability, perseverance, ambition, fortitude and indomitable courage. Early in life she was left a widow with four small children. She lived on a little farm, covered with debt, in what was then almost a wilderness. Working early and late, and depriving herself of proper food, she managed to provide for her children. She taught them temperance, love of liberty and loyalty to their country and to their God. At her proposal a school-house was erected, the widow herself giving the land from her scanty acres. She lived to see her children honored and respected by all who knew them, and her youngest son occupy the Presidential chair.

The cause of freedom had no nobler friend than Wendell Phillips. His uncrowned heroism deserves more than a passing notice. He prepared himself for law, but a good cause presented itself, so he threw himself heart and soul into it. Massachusetts was accustomed to bestow honor upon her most gifted sons, and there was scarcely a young man in Boston whose social relations, education and personal character better fitted him for success than Wendell Phillips. But he had the courage and moral power to resist all such ambitions or aspirations and devote himself to what he deemed a righteous cause.

The crisis was reached when he saw Garrison dragged through the streets, his clothing almost torn from him and a rope around his waist. This roused him thoroughly, and he became an avowed Abolitionist. The cause was ably defended by his brilliant oratorical powers. His fidelity, no less than his eloquence, endeared him to his associates, and his winning manners charmed all who met him in social life. His warm words of friendship and ceaseless deeds of charity were quietly and wisely bestowed.

His home was a haven of refuge for the unfortunate and friendless fugitives. By public and private speech and through the medium of the press he exerted a powerful influence for the freedom of this oppressed race. No American life offers to future generations a nobler example of unswerving fidelity to conscience and to public duty; and no other American in private life did as much as to make the American flag the flag of hope for mankind. His was truly the consecration of a life

hidden with God and in sympathy with man.

Thus we might cite you the names of scores of men and women who are worthy of the highest praise. They are earnest, energetic, self-sacrificing men and always loyal to the interests of truth and justice. Men who would readily exclaim, "Millions for defense, but not one cent for tribute," or "I am not worth purchasing, but such as I am the King of Great Britain is not rich enough to buy me." In short, men and women who conquered self—a greater victory than that which is gained on the field of battle.

G. K. HARTMAN, '94.

Financial Perplexities.

The American College was born amid poverty. Scarcely had our Pilgrim Fathers set foot upon this fair land till they planted Harvard College, and watered it with prayerful tears. She grew up with liberty and Christianity. Each in turn strengthened the other. They endowed Harvard with their riches—that of poverty, but true liberality. She was among their first thoughts. They cherished her as a child. Theirs was deep poverty. "One brought a piece of cotton stuff, valued at nine shillings; another a pewter pot of some value; a third, a fruit dish or spoon, and a large and small salt cellar."

Yale was founded by clergymen giving from their private libraries forty volumes that Protestant religion may be upheld.

Amherst was born of prayers and tears. Friends in the vicinity furnished materials and built the walls with their own hands. Those at a distance sent money, or whatever they could spare that could be used to support the institution.

Lebanon Valley, our own College, was the result of prayer and love for Christ's church. Amid the darkest surroundings, a few consecrated men gave of their means to plant a college, which would save our children for the Church and promote true piety. Her history has been one of struggle. Many sacrifices were made which have been blessed of God. How the students have given of their muscle many of the students of former years have repeatedly told. We need not go back but to the time when the chapel was frescoed to appreciate how hard students have worked and how they sacrificed in her behalf.

We might give the inception of other colleges of our Church, but the history of one is the history of all. All colleges from their very beginning had financial perplexities, and have them to-day. These holy men in planting the colleges have consecrated their *mites*, and the Lord has heard their prayers and most wonderfully blessed their sacrifices. If our church out of its munificence, would give a mite our colleges would be free of debt and be endowed in the next year.

It is thought by many that our oldest institutions are so fully endowed and equipped that they need have no more solicitude about their finances. Notwithstanding their millions of endowment the expenditures exceed their receipts. So serious had become the financial condition of some of these colleges that suspension had been seriously considered a few years ago. Even during the past summer our daily papers told us how the University of Chicago was unable to pay her professors.

The old and heavily endowed colleges charge a tuition that is three or four times that of our own. If they, with their large endowment, and over a \$100 tuition per year for each student, can not meet expenses, how can we expect Lebanon Valley College, with her meagre endowment and small tuition, to do it. The same is true of the other colleges of our Church. It is unjust to expect them to do it. It cannot be done. How the colleges get along as well as they do is a profound mystery. They surely have learned the art of making bricks without straw. If the same punishment is inflicted upon the Church as was upon the oppressors of the Israelites, woe be unto us. If we, as a Church, say we have done all we could do we are not truthful.

The financial question has been the great question for old and young institutions. How to solve it is as difficult to-day as in the past. A productive endowment, sufficiently large to meet the annual expenses will solve it, but how get the endowment. The solution is as great a difficulty as the difficulty. No institution can live without money. None can become efficient without it; can maintain those ideas which gave birth to them. If they can't live, the inevitable must follow—they will die. To die is not all, her remains will be a reproach upon the Church's liberality and an insult to God.

The Church has not given the matter serious thought I am sure.

By some the perplexing finances are thought to be due to mismanagement. There may not have always been that business-like scrutiny that should have been. Mistakes have been made. We all have made the same mistakes in our own business. Why find fault with others for doing the same thing we ourselves did? Let us be consistant and not excuse ourselves for not doing our duty to our College.

Let us try to find the true cause of these perplexities. It is a fact that no higher institution receives sufficient tuition to meet the legitimate expenses. Debts will accrue rapidly unless this deficit is met. Then is it any wonder that our colleges are yearly accumulating debts? They can't do otherwise. This question meets us as a church squarely, and calls upon us to solve it honorably and like Christian men. Will we do it? If not, the disgrace is inevitable.

Two solutions have been given. That of suspending our colleges till we can support them or endow them.

As to the first, if we are not able to support them now, when will we be? A church that has millionaires and a large membership that are in affluence and too poor to support her colleges must be *poor* indeed. From every quarter of our Zion I hear no, a thousand times no. We will never suspend. We have the money to endow, but why don't we? To do or not to do it is to decide our future destiny as a church. The church has called the colleges into existence because she needed them and could not live without them. What would you think of a mother who would leave her faithful child to want and misery when she was surrounded with abundance? Is it not even worse when that child has saved the mother's life? Such is what the college did for the church. The church says we ought to endow. Saying what we ought to do, does not do it. Experience has taught us that prayer opens up the way. What prayer will not do, no other means can accomplish. As prayer and works go together, we should pray more for our colleges, then we would talk more about them and pay more towards their support. A more suitable time for the church to petition a throne of Grace would be on the Day of Prayer for colleges which will

be observed the last Thursday of January next.

The colleges of our church can be easily endowed if we will simply give as we give to support the other interests of the church. Let the whole church give, and talk of our colleges from a sense of church pride, and none of them will go begging, but will be the pride of every true United Brethren.

A FRIEND.

Church Council at Johnstown, Pa.

A special meeting of the bishops, general officers, school men, ministers, and laymen of the Church met, at the call of Bishop J. Weaver, at Johnstown, Pa., Nov. 28, 1893, in the United Brethren church.

There were present: Bishop Jonathan Weaver, D. D. (bishop *emeritus*), of Dayton, Ohio; Bishop E. B. Kephart, D. D., LL. D., of Baltimore, Maryland; Bishop N. Castle, D. D., of Elkhart, Ind.; Bishop J. W. Hott, D. D., of Cedar Rapids, Iowa; T. J. Sanders, Ph. D., president of Otterbein University, Ohio; E. Benj. Bierman, Ph. D., president of Lebanon Valley College, Pennsylvania; A. P. Funkhouser, A. M., president of Western College, Iowa; George P. Hott, A. M., principal of Shenandoah Institute, Virginia; Rev. W. M. Bell, general missionary secretary, Dayton, Ohio; Rev. D. R. Miller, general manager of Union Biblical Seminary, Dayton, Ohio; Rev. C. W. Miller, general financial agent of Otterbein University; L. W. Stahl, presiding elder in Allegheny Conference; D. D. Lowery, presiding elder in East Pennsylvania Conference; Mr. D. W. Crider, York, Pa.; Mr. John Thomas, Johnstown, Pa.; also a number of pastors, among whom were L. F. John, Johnstown, Pa.; L. Keister, Wilkinsburg, Pa.; W. R. Funk, Greensburg, Pa.; J. L. Grimm, Otterbein Memorial Church, Baltimore; A. M. Long, Willmore, Pa.; E. U. Hoenshel, Tyrone, Pa.; O. T. Stewart, Cambria, Pa.; J. L. Lichliter, Moxham, Pa.; J. H. Pershing, Coalport, Pa.; W. H. Spangler, Johnstown, Pa.; W. Williamson, Canton, Ohio, and many others.

On motion of Bishop E. B. Kephart, Bishop J. Weaver was made chairman. After singing "Nearer My God to Thee," Rev. D. R. Miller led in prayer. Geo. P. Hott, of Dayton, Va., was chosen secretary.

Bishop Weaver made remarks, advising

retrenchment in the various interests of the Church, emphasizing the needs of the educational work.

On motion of Bishop J. W. Hott, all members of the Church who came to participate may be regarded as members of the council.

A letter from President Brooke, of Leavenworth, Kan., was read, relative to the educational work in Kansas; also one from Rev. T. D. Adams, general manager of Western College, relative to the finances of our colleges; also one from Rev. M. S. Drury, relative to the finances of Western College; also a lengthy paper from Kansas as to the best interests of the Church as related to the several conferences and schools in that State. The letter was addressed to Bishop Kephart, president of the general Board of Education, and was signed by Revs. E. B. Slade, M. R. Myer C. U. McKee, and M. Jennings.

Rev. C. W. Miller spoke of the many doors open to the Church, insisting on the fuller support of our educational institutions by the wealthier portion of the Church.

Bishop Kephart spoke of the need of strengthening the educational work of the Church.

Bishop Hott spoke of the importance of learning how to get more money and how to spend less money. He said business men would not give money to meet present debts until it is understood that the expenditures of our schools will be brought within their income.

Bishop N. Castle thought it not judicious to multiply financial agents at present; that in the several school circles general counsels should be held among managers, ministers and laymen interested in the several schools as to their particular management.

Bishop Weaver announced the Committee on Ways and Means: E. B. Kephart, D. R. Miller, T. J. Sanders, A. P. Funkhouser, W. M. Bell, John Thomas, J. W. Hott, E. Benjamin Bierman, D. W. Crider.

The time of meeting next was fixed at 8:30 a. m. A popular meeting was ordered for the evening, which was addressed by Bishops Castle and Hott, and by President Sanders. During the evening the Committee of Ways and Means was in session.

On motion, the meeting adjourned, with the benediction by Bishop Castle.

SECOND DAY.

Morning Session.

Bishop Weaver called the house to order at 9:15 a. m.

Rev. J. L. Grimm led the devotional exercises.

The minutes were read and approved.

The Committee on Ways and Means was called, and Rev. D. R. Miller read its report.

On motion, the paper was considered item by item.

A lengthy discussion followed. Pending the adoption of Item 4, the meeting adjourned, to meet at 2:00 p. m. The benediction was pronounced by Rev. Wm. Williamson.

Afternoon Session.

Devotion led by President A. P. Funkhouser.

The paper pending was read in full, and Item 4 was adopted. It was further amended and adopted.

Following is the report:

"WHEREAS, The educational work of the Church is fundamental and vital; and, Whereas, our attention as a denomination has to a large degree been concentrated upon the superstructure, rather than the foundation, until the foundation is greatly weakened and in danger of being crushed; and, Whereas, the General Conference, in its last session, as touching the great needs of our educational institutions, expressed itself in the following language: namely, "In view of the urgent financial needs of our institutions of learning throughout the Church, the General Conference recommends that the quadrennium of 1893-1897 be devoted to a special effort on the part of the authorities and patrons to free these institutions from debt, and secure for them a complete endowment and equipment, and that the bishops give special aid to the endeavor by solicitation, public addresses and writing;" and, Whereas, this meeting is called, in harmony with the aforesaid action, to organize and take the initiatory steps; therefore, be it

"Resolved, 1. That the bishops recommend and authorize, at the earliest practical moment, a meeting at the seat of the institutions especially in need, or other more convenient place, of the friends in the coöperating territory, who shall thus seek to provide for speedy and permanent relief of such institutions.

"2. That the Board of Bishops authorize the observance of a day to be known as Educational Day; that the day be the date of the founding of the first institution, April 26, or some other day which may suit the convenience of the several institutions of learning, and earnestly request that the editors of our several periodicals begin at once to write editorially on the important work and day, and open their columns, and solicit others for a full and free setting forth of the value of our educational work and its relation to the Church, and the paramount need of financial aid; that the day be observed in these institutions as those in authority may direct; and that each minister in charge of work, aided by the bishops and other general church officers, college presidents, professors and others, on the Sundays immediately before and after said day, so as to use the speakers twice, present the cause of education to our people, and solicit a sum that shall aggregate fifty cents per capita of our membership, and the amount thus obtained may be credited on the conference assessment, where such has been made for the respective institutions.

"3. That all pastors be most earnestly requested to present the claims of Union Biblical Seminary at the earliest favorable opportunity, and cease not until the full amount assessed therefor to their respective charges is secured; and that the presiding elders be urged to see that Seminary assessments receive their full share of attention; and that in public meetings provided for above the bishops and those conducting them, in connection with their appeals for the colleges, call attention to the work and needs of the Seminary, and urge our people by special donations and otherwise to aid the general manager and soliciting agents in their effort to place this institution upon a very solid financial basis.

"4. That our institutions of learning be relieved of their present embarrassing indebtedness during this quadrennium, we recommend that the bishops in an address to the Church request our people to unite in a hearty financial support of these institutions during the quadrennium, as the essential work of the period, and that the strengthening and maintenance of what we have is the duty of the hour; and that we most earnestly request all our institutions of learning in the future to live strictly within the limits of their income.

"5. That we most heartily approve of the efforts now being made by our various institutions of learning, as represented in this council, to meet their entire indebtedness."

Secretary Bell offered the following, which was adopted :

"WHEREAS, Our missionary society is now giving assistance to our home missions in not less than twenty-seven of our conferences; and, *Whereas*, Our mission in Africa is promising great fruitfulness, and other foreign fields invite our labors; and, *Whereas*, Our General Conference has called upon the Church to make contributions to the cause of missions to the amount of one hundred thousand dollars per year; and, *Whereas*, Many of our conferences have already placed their assessments on the one hundred thousand dollar line; therefore,

"Resolved, That we highly appreciate the action of our conferences in making said assessments, and the consecration of our ministers and people in their earnest efforts to reach this much desired goal."

The secretary was instructed to publish the minutes in the *Religious Telescope*.

It was suggested that the bishops prepare an address to the Church, to be published in pamphlet form.

The meeting then adjourned with the benediction by Bishop Weaver.

The meeting made most careful inquiry into the management of the educational institutions of the Church, and sends out its recommendations with the earnest prayer that the Church throughout its borders may consecrate itself as never before to the cause of Christ in this work.

GEO. P. HOTT, *Secretary.*

Won by an L. V. C. Student.

The Powers Bro.'s, manufacturers of the Chautauqua desk, presented Mr. Samuel F. Huber, '94, a gold watch, of a most handsome design, as the first prize won for securing the largest number of orders for the desk during the past summer vacation. As there were between three and four hundred agents in the field, made up largely of students from various colleges of our country, the honor conferred upon an L. V. C. student is all the greater and bespeaks well for Mr. Huber's ability.

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College Directory.**Faculty.**

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Professor of Mental and Moral Science.

H. CLAY DEANER, A. M.,
Professor of the Latin Language.

JOHN E. LEHMAN, A. M.,
Professor of Mathematics.

REV. JNO. A. McDERMAD, A. M.,
Professor of the Greek Language.

JOHN A. SHOTT, PH. B.,
Professor of Natural Science.

MARY E. SLEICHTER, A. B.,
Professor of English Literature.

CARRIE M. FLINT,
Professor of Instrumental Music.

GERTRUDE ALBERTSON,
Professor of Harmony and Fine Art.

HARVEY D. MILLER, B. S.,
Teacher of the Violin.

Literary Societies.*CLIONIAN.*

MISS ANNA E. WILSON, President.

MISS ELLA PENNYPACKER, Secretary.

KALOZETEAN.

SHERIDAN GARMAN, President.

GEO. A. L. KİNDT, Secretary.

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D. S. ESHLEMAN, President.

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Y. M. C. A.

GEO. K. HARTMAN, President.

HARRY W. MAYER, Secretary.

Y. W. C. A.

MISS MAGGIE STRICKLER, President.

MISS ESTELLA STEHMAN, Secretary.

Philokosmian Literary Society.*Esse Quam Videri.*

We have now approached the end of another term's work, and no doubt all of us are thinking of the manner in which our brief vacation days shall be spent. The last session of the society was held on the evening of the 15th inst. An interesting and well-prepared programme was rendered which all enjoyed, especially so, by reason of the fact that our meetings have suffered continual interruptions for a number of weeks past.

G. K. Hartman has been ill for some time. His father called to see him on the

11th inst., and two days later he left school for his home. We hope that his health may be speedily restored, and that he may be able to pursue his studies at the opening of next term.

S. F. Huber spent his Thanksgiving vacation, canvassing in Carbon and Luzerne counties. He reports that strikers were making things lively in that section of the country.

C. H. Sleichter, H. W. Crider and S. H. Stein, ex-members of the society, attended the anniversary exercises of the Clonian Literary Society on Thanksgiving Eve.

S. P. Backastoe has also given us a call recently.

At our recent election the following officers were chosen: President, J. H. Maysilles; Vice-President, J. Yoe; Recording Secretary, J. R. Wallace; Corresponding Secretary, C. B. Wingerd; Organist, Howard Henry; Critic, O. E. Good; Chaplain, I. E. Albert; Treasurer, W. E. Heilman; Editor, D. S. Eshleman; Janitor, Geo. Wallace.

Clonian Literary Society.*Virtute et Fide.*

Owing to various inconveniences the society has had no literary programme for several weeks, but expect to again resume their former line of work and hope to derive great benefits therefrom.

Miss Flint, who has been confined to her bed for several days on account of sickness, is able to be about again. During her illness, Misses Albertson and Loose took charge of her pupils.

The name of Miss Emma Gingrich was lately added to our list of members.

Miss Myra Albertson, Atlantic City, spent Thanksgiving with her sister.

Miss Klinedinst enjoyed a visit from her mother and Mrs. Strayer, of York.

Misses Grace and Virgie Light, Lebanon, visited Miss Strickler, 30th ult.

Among the former Clionians who visited us over Thanksgiving were Misses Burtner, '91, Roop, '92, Stehman, '93.

We are always glad to welcome our friends and to feel that they are interested in our work here. May we receive many more such visits in the future.

Personals and Locals.

Miss Myra Albertson, of Alantic City, N. J., spent Thanksgiving with her sister.

Mr. G. K. Hartman, '94, had been confined to his room with a severe cold the first week of the month.

The humorous lecture by Walter Pelham on the 1st was excellent. He is without a rival in his facial expressions. Whether willing or not, you could not refrain from laughter. His representation of Artemus Ward was perfect.

President Bierman was summoned to the bed-side of his father on the 4th inst. He has recovered sufficiently to be out of danger.

The following ex-Clio's were in town over Thanksgiving: Misses Clara Bacastow, Nettie Swartz, Laura Reider, Minnie Burtner, Elvire Stehman, Della Roop, Anna Gensemeyer.

Rev. J. M. Mumma, agent of the College, occupied the U. B. pulpit on Sunday, December 10th, morning and evening.

A number of students and people of Annville availed themselves of the privilege of hearing Bishop Kephart's lecture on "What I saw at Pompeii and on Mt. Vesuvius," on Thursday evening, the 7th inst., in the Memorial U. B. church at Lebanon.

S. F. Huber, returned on Friday, the 8th, from a business trip to Wilkes-Barre and Mauch Chunk.

Rev. A. A. De Larme, of Norristown, Pa., visited friends at the College on Monday, the 11th inst.

Among our many friends we were pleased to see Mr. and Mrs. W. H. Zearing, of Shiremanstown, Pa., on Thanksgiving.

Harry Boyer has very creditably filled the pulpit of the U. B. Church at Swatara for several Sundays.

As we go to press we look forward to a pleasant time at the Chocolataire to be given by the ladies on Saturday evening, December 16th.

A large number of the students have lately been attacked by La Grippe.

Horace W. Crider and Charles Sleichter were visiting W. H. Kreider over Thanksgiving.

The Clonian Anniversary.

On Wednesday afternoon already any casual observer could notice that something out of the ordinary school routine was taking place at the College. All day Thursday (Thanksgiving) the young ladies seemed busy in making preparations for the one event of the year, to them as a

society, namely, their twentieth anniversary.

At an early hour on Thursday evening the chapel of the College was well filled with ex-members of the society and friends of the young ladies. All were eager for the exercises of the evening to begin and promptly at the appointed time the brilliant piano quartette, "Siege de Corinth," was well played by Misses Loose, Saylor, Pennypacker and Stehman. This succeeded in arresting the attention of every one and was a good beginning for the evening's entertainment.

The President, Miss Wilson, then followed with an address of welcome in which she spoke of the inspiration given to the Clios on these anniversary occasions by the presence of so many friends who feel an interest in the success of the society in general, as well as of each member individually.

Then followed the invocation by Rev. H. B. Spayd, after which Miss Flint, the music teacher, rendered two very charming vocal selections. The first one a "Lullaby," soft and subdued, and the second a very bright song, "Down the Shadowed Lane She Goes." The contrast in these two selections only served to bring out the beauty in each, and the applause which greeted her showed that her singing was appreciated by the audience.

Miss Mabel Saylor then discussed, in an essay, "The Perplexity of Nature," in an able and instructive manner. She convinced us that even in the natural world there is no death, but only transformation.

The beautiful instrumental solo, "Whispering Winds," by Wollenhaupt, was rendered by Miss Ida Bowman. Her delicate touch and the expression given to the solo were very much admired.

Then came the recitation—"Ginevra"—by Miss Albertson, the teacher of art and elocution. To say that this was well given would be expressing it mildly. All who heard her could well see that she understands her art and the power of execution as well.

Miss Anna Wilson then sang a selection from Gomes' Opera—"Salvator Rosa." Miss Wilson's high notes were especially well done.

The Society motto—"Virtute et Fide"—was ably discussed by Miss Maggie Strickler. She showed that while fidelity between man and man is necessary;

fidelity between man and God is a greater necessity, and proved that to reasonable beings infidelity to God is impossible if they allow themselves to be governed by the reasoning powers given them by their Creator.

Miss Mellie Fortenbaugh followed, in her very brilliant manner, with an instrumental solo, after which the future of each member was predicted in a humorous manner by Miss Bowman, and the programme was completed with the singing of the Clonian Song by the Society. The words of this song were composed by Miss Sleichter, and were set to that favorite air "Rosalie."

After the rendering of the programme a reception was held in the Ladies' Hall from nine to eleven o'clock. This was attended by a great number of people and all were pleasantly entertained by the young ladies, who looked most charming in their light evening dresses.

The dining room had been changed into a reception room and was decorated with the society colors, white and gold, with palms and potted plants, and presented a very pretty appearance.

Refreshments were served in the music room by Miss Albertson and Miss Bowman, and consisted of grapes, cakes and cocoa.

The evening was spent in conversation and many said this twentieth anniversary was one of the most successful ever held by the Clios.

Oratorical Exercises.

The members of the Senior Class of the College gave their first public exercise for the present year on Saturday evening last, November 25, and we are gratified to say that the unanimous opinion of those present was that each performer did himself and the class credit. The music prepared for the occasion by Miss Flint was of a high order. Promptly at half-past seven o'clock President Bierman welcomed the audience present in a few appropriate words after which the Rev. Mr. Spyd of the U. B. Church led in prayer.

Mr. D. S. Eshleman was the first speaker. He had chosen for his subject "The South American Problem," and in its discussion gave evidence that he had been reading the current of events of the past months to some purpose. He took the position

that now was the opportune time for our own government to interfere and direct the turbulent forces in Brazil to the interest of civilization and God's cause and enforced his position by a clear and logical argument.

Miss Anna E. Wilson discussed in a modest but very interesting and instructive manner the subject of "Woman in History." Referred to Mary, the mother of our Saviour, Queen Esther, and Queen Victoria of our day, as women who by devotion to duty and high character won a place in history. Her voice is clear and sweet and her singing afterwards was much admired.

Mr. George A. L. Kindt briefly reviewed the history of "The Crusades." While some contend that the ends attained by these cruel wars do not justify the barbarity practiced during their prosecution it is claimed by most historians now that the ultimate results promoted free thought, the liberty of the enslaved and the spread of general intelligence. The speaker by his incisive sentences held the attention of the audience to the end.

Miss Maggie Strickler followed with an interesting discussion on "Woman in Modern Society." The advance of the American people in intelligence and the practice of the principles of the Christian religion has brought woman to the front in many of the reformatory measures of the day, and right royally does she hold her position and discharge her every duty. The speaker did unusually well on this occasion.

Mr. George K. Hartman delivered an excellent oration on "Uncrowned Heroes." The world knows very little of its real heroes. The many noble deeds of charity, good-will, disinterested devotion and loyalty in private life find no one to herald them abroad and weave crowns for deserving heads. The faithful teacher, the devoted mother, the loyal citizen and constant friend were in turn discussed and their merits elucidated. The speaker won favor with the attentive audience as he progressed in his argument.

Mr. James F. Zug had for his subject "Politics as a Career," and in its discussion had no flattering words for the aspirant in politics who trims his sail to every wind of popular sentiment. The man whom the office seeks will as a rule serve his country best and win a useful career; the office seeker may never have

a career. The address was well arranged, well delivered and well received.

Mr. William H. Kreider ably discussed "Unjust Class Legislation." The subject was in the line of the speaker's taste and thinking, and consequently won the attention of the audience and evoked some of his best elements as a speaker. The indefensible position of our own country towards the Chinaman received special attention and criticism. This great nation cannot afford to engage much longer in the kind of legislation that has characterized that relating to citizens of the Empire of the East.

Mr. Oscar E. Good had a very logical and carefully prepared oration on "The Fugitive Slave Law," and during its delivery held the undivided attention of the audience. The history of the slave power was reviewed, its unreasonable demands discussed and the ultimate effect of the law of 1850 upon the liberty loving people of our land fully brought before the hearer.

Mr. Samuel F. Huber followed with an eloquent and graphic description of "The Assault on Sumner," and the consequent uprising of the American people to crush this hydra-headed monster—slavery—and establish peace, virtue, liberty and independence.

The preparation of these addresses in most cases required considerable reading and digesting of material, but the orators had for their reward the attention of an appreciative audience.—*Anville Journal.*

Public Rhetorical Exercises.

The first division of Prof. Deaner's rhetorical class appeared in public in the College chapel Saturday evening, December 9th. Considering the inclemency of the weather, the audience was large. Owing to sickness several members of the division were unable to perform. The music rendered by Misses Albertson, Black, Fortenbaugh, Stehman and Pennypacker was of an enjoyable nature, and was very much appreciated by the audience and reflects credit upon the music department of the College.

The literary part of the programme consisted of orations and essays, all of which showed evidence of careful research, and the delivery was in an oratical style which reflects great credit upon the professor and the class.

The first production was an essay by Miss Emily E. Loose, on "The Nineteenth Century." In her clear, impressive style she reviewed the progress of science, invention and civilization in the Nineteenth Century.

In his characteristic eloquent style J. R. Wallace delivered an oration, the subject of which was "Made, not Bestowed," in which he cited many prominent characters in the world's history who had won their way to fame and fortune by their own unceasing efforts.

In the review of *Lalla Rookh*, Miss Estella Stehman gave the story briefly, and her comments of criticism showed a careful study of the author.

Mr. I. G. Hoerner, in his oration on "Political Cranks," portrayed the character of the assassins of Abraham Lincoln, Jas. A. Garfield, and the late Carter Harrison; his timely comments on these characters among others were much appreciated by the audience.

The dissertation by J. H. Maysilles on "The Man of the Town-Meeting," showed a careful study of the life, character and influence of Samuel Adams, and how other great Americans did but defend the Union that he helped to create; that his name deserves to be placed second only to Washington's, and that when our civil institutions shall be traced to their true genesis the Boston town-meeting will be found to be the primordial cell; and exalted above all others whose transcendent genius for politics held sway in this unit of our government will appear the name of Samuel Adams, "the man of the town-meeting."

Week of Prayer.

The FORUM had gone to press last month before our week of prayer closed. We were thus unable to give an account of the meetings, which may be of interest even at this late date.

The meetings began with special services at the U. B. Church on Sunday evening, November 12, led by G. K. Hartman and followed by impressive talks by the following students:

"Our Local Work," J. H. Maysilles; "Progress in Y. M. C. A. Work during the Past Year," S. F. Huber; "Our Young Men," D. S. Eshleman.

A quintette composed of Prof. J. E. Lehman and Messrs. Eshleman, Beattie,

Good and Huber rendered some choice selections of music, after which the pastor, Rev. Spayd, preached a special sermon to young men.

The following were the topics and leaders for the week:

Monday, November 13, "Wrecked in Search of Gold," Rev. C. J. Kephart.

Tuesday, November 14, "My House and How to Build it," D. S. Eshleman.

Wednesday, November 15, "What is Most Worth Seeking," Rev. H. B. Spayd.

Thursday, November 16, "Lord, I Will Follow Thee, But—" Rev. W. H. Lewars.

Friday, November 17, "The Power of a Guilty Conscience," G. K. Hartman.

Saturday, November 18, "What Should a Man Give in Exchange for His Life," S. Garman.

Meetings were held during part of the following week, led by President and Mrs. Bierman, and S. F. Huber.

The meetings throughout were very spiritual and well attended. Three professed faith in Christ and a number of others asked for the prayers of Christians. Many of the students who had apparently grown cold in the work were revived and all have been led to a closer walk with Christ.

The Book Reception.

The book reception held by the Philokosmian Literary Society in its hall on Friday evening, December 8th, was a success, both from a financial and literary standpoint. A large number of valuable books were received, and others have arrived since the reception. Some friends have sent for lists of books desired by the society, which were gladly forwarded. A large number of contributions came in money, which added to the library fund will help to increase the large number of volumes already owned by the society.

An interesting literary programme was rendered, mostly pertaining to libraries books, reading, etc. Among the productions was a dissertation by Prof. J. A. McDermad, on "Reading," which was classical and deserving great commendation.

YOUNG PROFESSOR (*playing tennis*)—
"Score, thirty love." YOUNG LADY—
"Pardon me, love thirty. You seem to
get your loves in the wrong place." YOUNG PROF. (*sorrowfully*)—"So I have
always found."—*Exchange*.

Pictures and Records of the Great Football Teams.

The College Publishing Company, of 1122 Broadway, New York, has issued a handsome booklet containing beautiful half-tone group pictures of the 1893 Football teams of Harvard, Princeton, University of Pennsylvania and Yale and statistics and records of the individual players. The booklet also contains fine half-tone plates of the Harvard and Yale 1893 crews and the athletic teams of Columbia, Harvard, Princeton and Yale with statistics and records for the year. The players in the football groups are numbered so that by reference to the text each one's name can be ascertained. The pictures are 4x6½ inches, printed on heavy plate paper 6x9 inches, and altogether the booklet makes a most delightful and interesting souvenir of college athletics for the year 1893. It will be sent post-paid on receipt of ten two-cent stamps.

The Wonderful Progress of the Press.

Some exceedingly interesting and curious facts are made plain by a recent compilation of the statistics of American newspapers and other periodicals. The most striking point is the rapid growth of such publications, notwithstanding their previous enormous number and circulation. In the past year the increase in the United States and Canada, in the number periodicals issued, was 1,613. This gain is more than nine per cent., or fully three times as high as the rate of increase in the population. And the tendency of the times, nevertheless, in the publication of newspapers and other periodicals, as in nearly every industry, is toward concentration in large concerns. What makes the addition of 1,613 publications to the 17,760 already established the more remarkable is the fact that, at the lowest estimate of circulation, enough periodicals are published to furnish a monthly magazine in two families out of every three in the two countries, a daily paper to every second household, and two weeklies to almost as many families as there are in the United States and British North America. The total number of single copies of periodicals issued is large enough to give every man, woman and child, from Mexico to the Arctic ocean, more than sixty papers or maga-

zines in a year. The rapid swelling of such figures shows an insatiable demand for reading matter. The periodicals displace nothing. More books are made and sold than ever before, and more libraries exist to make one copy do the work of ten or a hundred. The age is hungry for information, and it will not be satisfied with any allowance of reading matter yet reached or even approached.—*Cleveland Leader and Herald*.

Prince Rupert's Drops.

The most wondrous wonder of the glassmaker's art is the result of a philosophical experiment and is known to scientists as "Prince Rupert's Drop." These glass drops known by a Prince's name are simply the drippings of molten glass pear or tadpole shaped, their curious properties being the result of their being suddenly glazed and the pores covered by coming in contact with water when at a white heat. One of these "drops" can be removed from the water and smartly hammered upon the larger end without causing a fracture, but if the smaller end has but the slightest atom clipped from its surface the whole object instantly bursts with explosive violence and disappears as fine dust.

The theory of this phenomenon is that its particles when in fusion are in a state of repulsion, but upon being dropped into the water its surfaces are annealed and the atoms return into the power of each other's attraction, the inner particles, still in a state of repulsion, being confined within their outward covering.—*St. Louis Republic*

Proper Breathing Movements.

I think it is evident that the proper development and expansion of the lungs by means of well regulated breathing must be regarded as of the greatest value in the prevention and in the treatment of the inactive stages of pulmonary consumption. The more simple the method the more effective and practical will be the results which flow from it. Among the many exercises which are recommended for this purpose the following movements are very valuable. The arms, being used as levers, are swung backward as far as possible on a level with the shoulders during each inspiration and brought together in front on the same level

during each expiration, or the hands are brought together above the head while inspiring and gradually brought down alongside the body while expiring. A deep breath must be taken with each inspiration and held until the arms are gradually moved forward or downward, or longer in order to make both methods fully operative.

Another very serviceable chest exercise is to take a deep inspiration, and during expiration in a loud voice count or sing as loud as possible. A male person with a good chest capacity can count up to 60 or 80, while in a female, even with good lungs, this power is somewhat reduced. Practice of this sort will slowly develop the lungs, and the increased ability to count longer is a measure of the improvement going on within the chest. Or, again, the taking of six or eight full and deep breaths in succession every hour during the day, either while sitting at work or while walking out in the open air, will have a very beneficial effect.—*Dr. Thomas J. Mays in Century*.

A little girl was sitting on her father's lap. The child was beautiful, but the father was extremely plain. The child held a mirror in her hand, and ever and anon glanced into it and then looked at her father. At last she said, "Papa, did God make me?" "Yes," said the father. "And did God make you too, papa?" "Yes, God made me too," said the father. "Well," said the little girl, "he does better work lately, don't he papa?"—*Exchange*.

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Acc. | Ky'e
Exp | Mr'g
Mail | Day
Exp | Ev'g
Mail | N'gt
Exp |
|-------------------------------|--------------|-------------|--------------|------------|--------------|-------------|
| | No. 12 | No. 2 | No. 4 | No. 6 | No. 8 | No. 10 |
| Lv. Winchester..... | A. M. | A. M. | A. M. | P. M. | P. M. | P. M. |
| " Martinsburg | 6 15 | ..... | ..... | 2 30 | 3 20 | 4 50 |
| " Hagerstown..... | 7 00 | 8 30 | 11 25 | 4 10 | 7 10 | ..... |
| " Greencastle..... | 8 09 | ..... | 11 48 | 4 36 | 7 38 | ..... |
| " Chambers..... | 6 10 | 8 30 | 9 05 | 12 08 | 5 00 | 8 00 |
| " Shippensburg..... | 6 32 | 8 55 | ..... | 12 30 | 5 30 | 8 16 |
| " Newville..... | 6 53 | 9 15 | ..... | 12 50 | 5 51 | 8 53 |
| " Carlisle..... | 7 18 | 9 40 | 9 56 | 1 15 | 6 17 | 9 20 |
| " Mechanicsburg..... | 7 42 | 10 04 | ..... | 1 40 | 6 43 | 9 43 |
| Ar. Dillsburg..... | 8 03 | 10 25 | 10 30 | 2 00 | 7 05 | 10 05 |
| " Harrisburg..... | ..... | ..... | ..... | ..... | ..... | A. M. |
| " Philadelphia..... | 11 25 | 1 25 | 1 25 | 6 50 | 11 15 | 4 30 |
| " New York..... | 2 03 | 4 03 | 4 03 | 9 38 | 3 50 | 7 33 |
| " Baltimore..... | 11 15 | 3 10 | 3 10 | 6 45 | 10 40 | 6 20 |
| A. M. P. M. P. M. P. M. A. M. | ..... | ..... | ..... | ..... | ..... | ..... |

Additional trains will leave Carlisle daily except Sunday at 5:55 a. m., 7:48 a. m., 3:40 p. m., stopping at all intermediate stations, arriving at Harrisburg at 6:40 a. m., 8:03 a. m., 4:30 p. m.

Evening Mail runs daily between Harrisburg and Chambersburg.

| UP TRAINS. | Win
Acc. | Me's
Exp | Hag
Acc. | Ev'g
Mail | C'bg
Acc. | N. O.
Exp |
|-------------------------------|-------------|-------------|-------------|--------------|--------------|--------------|
| | No. 1 | No. 3 | No. 5 | No. 7 | No. 17 | No. 9 |
| Lv. Baltimore..... | P. M. | A. M. | A. M. | A. M. | P. M. | P. M. |
| " New York..... | 11 40 | 4 45 | 8 55 | 11 20 | 2 15 | 4 23 |
| " Philadelphia..... | 8 00 | 12 15 | ..... | 9 00 | 2 00 | 2 06 |
| " Harrisburg..... | 11 20 | 4 30 | 8 50 | 11 50 | 2 20 | 4 30 |
| " Dillsburg..... | A. M. | A. M. | P. M. | P. M. | P. M. | P. M. |
| " Mechanicsburg..... | 4 40 | 7 53 | 12 40 | 3 40 | 5 20 | 8 00 |
| " Carlisle..... | 5 03 | 8 13 | 1 03 | 4 01 | 5 41 | 8 20 |
| " Newville..... | 5 30 | 8 36 | 1 29 | 4 25 | 6 05 | 8 44 |
| " Shippensburg..... | 5 55 | 9 00 | 1 52 | 4 55 | 6 36 | 9 08 |
| " Chambers..... | 6 15 | 9 21 | 2 13 | 5 10 | 6 57 | 9 29 |
| " Greencastle..... | 6 40 | 9 43 | 2 35 | 5 35 | 7 20 | 9 50 |
| " Hagerstown..... | 7 02 | 10 04 | 3 01 | 5 50 | ..... | 10 12 |
| " Martinsburg..... | 7 25 | 10 27 | 3 25 | 6 18 | ..... | 10 35 |
| Ar. Winchester..... | 9 30 | 11 12 | ..... | 7 02 | ..... | ..... |
| | 11 00 | 12 00 | ..... | 7 50 | ..... | ..... |
| A. M. A. M. P. M. P. M. A. M. | ..... | ..... | ..... | ..... | ..... | ..... |

Additional trains will leave Harrisburg daily except Sunday at 10:35 a. m., 10:45 p. m., arriving at Carlisle at 11:20 a. m., 11:30 p. m., stopping at all intermediate stations; additional train will leave Hagerstown at 8:00 a. m., arriving at 11:00 a. m., stopping at all intermediate stations.

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| Death Losses Paid..... | 6,774,123.01 |

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|------|-------|------|--------|------|--------|-------|--------|
| 20 | 65 | 30 | 75 | 40 | 90 | 50 | 1 30 |
| 21 | 66 | 31 | 77 | 41 | 92 | 51 | 1 40 |
| 22 | 67 | 32 | 79 | 42 | 94 | 52 | 1 50 |
| 23 | 68 | 33 | 81 | 43 | 96 | 53 | 1 60 |
| 24 | 69 | 34 | 83 | 44 | 98 | 54 | 1 70 |
| 25 | 70 | 35 | 85 | 45 | 1 00 | 55 | 1 80 |
| 26 | 71 | 36 | 86 | 46 | 1 06 | 56 | 1 92 |
| 27 | 72 | 37 | 87 | 47 | 1 12 | ..... | ..... |
| 28 | 73 | 38 | 88 | 48 | 1 18 | ..... | ..... |
| 29 | 74 | 39 | 89 | 49 | 1 24 | ..... | ..... |

This will entitle a member to a certificate of \$1000 to be paid after death to the legal beneficiary, whenever such death may occur.

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